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FINIS.

Londini in ædibus Thomæ Bertheleti  
typis impress. Cum priuilegio  
ad imprimendum solum.

ANNO. M. D. XLVI.

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# THE BO=

ke of Husbandrye verye  
profitable & necessarie for  
all maner of persons new-  
ly corrected and amen-

ded by the auctoz

Fitzherbarde/

With dyuers

addicions

put there

unto.



## The Auctours pro- logue.



It is a questio.

This is the questyon whereunto is euery man ordeined and as Job sayth (Homo nascitur ad laborem, sicut avis ad volandum) That is to saye, a man is ordeyned & borne to do labour, as a byrde is ordeyned to flye. And the Apostle sayth, Qui non laborat non manducet, debet enim in obsequio dei laborare qui de bonis eius vult manducare, that is so say, he that laboureth not Shuld not eate. And he ought to labour and do goddes worke, that wyll eate of his goodes or gyftes the whiche is an harde texte, after the lytterall sence For by the letter, the Kyng, the Quene, nor all other Lordes spirituall and temporall shuld not eate, without they shulde labour, The whiche were vncomely, and not conueniente for suche estates to labour. But who that readethe in the boke of the Apocalypies of the chesse, shall thereby perceyue that euery man from the higest degre to the lowest, is sette and ordayned to haue labour and occupacyon. And that boke is deuyded in vii. degrees/that is to say: The Kyng: the Quene the Byschoppes, the knyghtes/ the Iudges / and the Yomen. In the whiche boke is shewed theyre degrees/ theyr auctorities, theyr workes/ & theyre occupacions/ and what they oughte to do. And of the doyng and executyng theyr auctorities. workes and occupacions haue a wonders great study and labour. Of the whiche auctorities, occupacions, and workes, were at this tyme to longe

so longe to wyte, wherfore I remytte that boke as myne auctour therof. The whiche boke were necessary to be knowe of euery degre. That they myght do and order them selfe accordynge to the same. And in so moch the Yomen in the sayde moraltyes and game of the chesse be set befoze to lastoure, defende, and maynteyne all the other hyer estate, the whiche Yomen represente the comen people, as husbandes and labourers, therfore I purpose to speake fyrst of husbandry. Finis.

**H**ere beginneth the boke  
of husbandry / and fyrst wherby  
husbanmen do lyue.

**T**he mooste generall ly-  
uynge that husbandes can haue  
is by plowynge and sowynge of  
theyr cornes, and reynge or bre-  
dyng of theyr catell, and not the  
one without the other, Then is  
the ploughe the mooste necessaryest instrumente  
that an husbände can occuppe, wherfore it is con-  
ueniente to be knowen, howe a ploughe shuld be  
made.

**D**yuerse maners of plowes.  
**T**her be plowes of dyuers makyns in dy-  
uers countreys, and in lykwysle there be  
plowes of yron of dyuers facyons And þ  
is because there be many maner of groundes and  
soyle. Some whyte cley, some red cley, some gra-  
uel, or chylturne, some sand, some mean erth, some  
medled wth marle, & in many places hepyth ground.

## The booke

and one blough wyl not serue in all places wher  
foze it is necessarye to haue dyuers maners of  
plowes. In Somersset shyre aboute zelestre, the  
Marbeame that in many places is called þe plough  
heed, is foure or fyue fote longe, and it is brode  
and thynne. And that is because the lande is very  
toughe, and wold loke the plough into the earth  
yf the Marbeame were not longe brode and thynne  
In kent they haue other maner of plowes, some  
go with wheles as they do in many other places  
and some wyl tourne the Melbiede at euery lan-  
des ende, and plowe all one waye. In Buckyn-  
ham shyre are plowes made of a nother maner &  
also other maner of plough prons, the which me-  
semeth generally good and lykely to serue in ma-  
ny places and specpally if the plough beame and  
Marbeame were foure ynches lenger betwene the  
Merthe and the ploughe tayle, that the Meldebiede  
myght come moze a slope, for those plowes gyue  
out to sodenly, and therfoze they be the worse to  
drawe, and for no cause elles. In Leyster shyre  
Lankeshyre, Yorke shyre: Lyncolne, Norfolke  
Lambrygeshyre, and many other countreys, the  
plowes be of dyuerse makynge, the which were  
to longe a processe to declare howe. &c. But howe  
so euer they be made, yf they be well tempored &  
go well, they may be the better suffereo.

¶ To knowe the names of all  
partes of the ploughe.

**M**En that be no husbandes may fortune to  
reade this boke, that knoweth not which  
is the ploughe beame, the Marebeame the  
plough Meth, the plough tayle, the Spitt: the ceste,  
the Meldebiede, the senbiede the rough stauces, the  
ploughe

plough fote, the plough heare or coker: the Mare & culture and plough mall. Peraduenture I gyue them these names here, as is vled in my countrey and yet in other countreys they haue other names, wherfoze ye shall knowe the ploughe beame is the longe tree aboue, the whiche is a lytle bend the Marebeame is the tree vndernethe, wherupon the Mare is set, the plough Meth is a thynne pece of dype wood made of oke, that is sette faste in a mortis in the ploughbeame and also into the Mare beame the whiche is the keye and the chiefe bande of all the ploughe. The ploughe tayle is that the husbände holdeth in his hande, and the hynder ende of the ploughbeame is put in a longe slytte made in the same tale and not set fast, but it may ryse by and go downe, and is pynned behynde, & the same ploughe tayle is set faste in a mortis in the hynder ende of the Mare beame. The ploughe styte is of the ryght syde of the plough, wherupon the rest is set, the rest is a lytle pece of wood pynned fast vpon the nether ende of the styte, and to the Marebeame into the further ende, the Melbiede is a brode pece of wood fast pynned to the ryght syde of the Meth in the further ende, and to the vter syde of the styte in the hynder ende, the Senbiede is a thynne bozde, pynned or nayled moost commenly to the lyfte syde of the Meth in the further ende, and to the ploughe tayle in the hynder ende And the sayde Melbiede wolde come ouer the sayde Meth and Senbiede an ynch, & to come paste the myddes of the Mare made with a Marpe edge to receyue and tourne the earth when the culture hath cutte it. There be two longe stauces in euery ploughe in the hynder ende, set a slope betwene

## The booke.

the ploughe tayle and the stplte, to holde out and kepe the ploughe abrode in the hynder ende, & the one is lenger then the other. The plough fote is a lytle pece of wood with a croked ende set before in a moxtes in the plough beam, set fast with wedges to dyue vp and downe, and it is as a stay to order of what depenelle the ploughe shal go. The plough eare is made of thre peces of yron, nailed fast to the ryght side of þ plough beam And pore mē haue a croked peece of wood pinned fast to þ plough beame The Mare is a pece of yron sharpe before & brode behynde, a fote longe, made with a socket to be set on the further ende of the Mare beame, the culture is a bende peece of yron set in a moxtes in the myddes of the ploughe beame fastened with wedges on euerye syde / and the backe ether of is halfe an ynch thicke and more then thre ynches brode / & made kene before to cut the erthe cleane and it muste be well steled, and that shal cause the easyer draughte / and the yrons to laste moche lenger. The plough wal is a pece of harde wood / with a pyn put throughe set in the plough beame in an augers hole.

### The tempoynge of plowes.

**N**ow the plowes be made of dyuers maners, it is necessary for a husbād to knowe these plowes shulde be tēpoed to plowe and turne cleane, and to make no rest balke, A rest balke is where the plough byteth at þ poynt of the culture and Mare, and cutteth not þ grounde cleane to the forowe, that was plowed faste before / but leaueth a lytle rygge standyng betwene the whiche doth brede thyrstels & other weeds. All these maner of plowes shulde haue all lyke



lyke one maner of temperyng in the yrons. How  
 beit a man may temper for one thyng in. ii. or. iii.  
 places, as for depnes. The foze is one, the setting  
 of the culture of a depnes is another, & the thirde  
 is at the plough taylor, where be two wedges þ  
 be called cloze wedges, the one is in þ cloze about  
 the beame, another in the sayde cloze vnder the  
 ploughbeame, and other while he wil set both a-  
 boue or both vnderne, but alwaye let him take  
 good hede & kepe one generall rule þ the hynder  
 ende of the Mar beam, alway touch the erth, þ it  
 may kill a worme, or els it goeth not truely. The  
 temperyng to go brode & narrow is in the setting  
 of the culture & with the dysputyng of the syde wed-  
 ges forwedge and helewedge, whiche wood be  
 made of dry wood, & also the settinge on of hys  
 Mare helpeth wel, and is a cunnyng poynt of hus-  
 bandry, and mendeth & payreth moche plowynge  
 but it is so narrow a poynt to know þ it is harde  
 to make a mā to vnderstande it by wyting, with-  
 out he were at the operacion therof to teach men  
 the practyue for it must leane moche in to the fo-  
 row, & the poynt may not stande to moch by nor  
 downe, nor to moch into: he lande nor into the fo-  
 row. Howbeit the settinge of the culture helpeth  
 moch. Some plowes haue a band of yron trian-  
 gle wyle set there as the plough eye shulde be þ  
 hath thre nyckes on þ furder syde. And yf he wyl  
 haue his plough to go a narrow forow, as a fede  
 forow shulde be, then he setteth his fore team in  
 the nycke next to the plough beame, & yf he wyl go  
 a mean brede, he setteth it in the midle nycke þ is  
 best for sturring, & if he wold go a brod forow he  
 setteth it in þ vymoost nycke, þ is best for solow-ig



## the boke

The which is a good way to kepe the byede and  
 some tempoized but it serueth nat the depnys and  
 some men haue in stede of the plough fote a pece  
 of yron sette vpryght in the further ende of the  
 ploughbeame and they call it a cocke, made with  
 two or thre nakes and that serueth for depnesse  
 The plowes that go with wheles haue a streight  
 beame and may be tempered in the yron as the o-  
 ther be for the byede, but they most speyall tem-  
 per is at the bolster, where as the plough beame  
 lyeth, and that serueth both for depnesse and for  
 byede, And they be good on even grounde that ly-  
 eth lyght, but me semeth they be farre moze costly  
 then the other plowes. And though these plowes  
 be well tempoized for one maner of grounde, that  
 tempoiz wyl not serue in a nother maer of ground  
 but it must rest in the discrecyon of the husband  
 to knowe when it goeth well.

**C** The necessary thynges that longeth  
 to a plough carte and wayne

**B** At or he begynne to plowe he muste haue  
 his ploughe and his plough yron, his oren  
 or hoxles and the gere that longeth to the  
 That is to say, bowes, yokes landes, stykynge  
 wrythyne temes. And or he shallayde his corn, he  
 must haue a wayne a copioke, a payre of slethes  
 wayne rop, and a ppefokke. This wayne is made  
 of dyuers peces that wyl haue gteat reperaeyon  
 that is to save the wheles, and those be made of  
 nathes, spokkes, treks, and dowles, and thei must  
 be wel fettred with wode or yron. And yf they be  
 yron bound they are moche the better & though  
 they be the derer at the fyrst, yet at lenght they be  
 better cheape, for a payre of wheles yron bounde  
 wyl

wyl were. vii. or viii. payre of wheles, and they go  
 rounde and lyght after oren or hoises to drawe  
 howbeit on marres grounde and softe grownd  
 & other wheles are better, because they be broder  
 on the soule, and wyl not go so depe. They must  
 haue an erectre clout with eyght wayne cloutes,  
 of yron. ii. lymppynnes of yron in the erl tre ende  
 ii. aryll pyens of yron, or els of tough harde wood  
 the body of the wayn. of oke, the stau. the ne-  
 ther rathe, the ouer rathe, cros somer, & haies  
 and pyestaues. And yf he go with a horse plough  
 then must he haue his hoises or mares, or bothe  
 his hombers or collers. holmes whyted. trayles.  
 swinglettres. and tog with. Also a carte made of  
 ashe, because it is light and lyke stufte to it as is  
 to a wayne and also a carte sadyll back bandes  
 hely bandes and a carte ladder behynde whiche he  
 shall cary other corne or kyddes, or suche other.  
 And in many contres. theye waynes haue carte  
 ladders both behynd & be fore. Also and husband  
 must haue an are, a hatchet, a hegynge byll, a pyen  
 nawger, a rest nawger, a flayle, a spade & a sho-  
 uell. And howbeit that I gyue them these names  
 as is moste comenly vled in my contre I knowe  
 they haue other names in hother cōtires, but here  
 by a man may perceyue many thynges longe to  
 husbandry to theyr great cosen and charges. for  
 the mayntenaunce and upholding of the same.  
 And many mo thynges are belongyn to husban-  
 des, then these as yeshall well perceue or I haue  
 made an ende of these treatyse, & yf a ponge hus-  
 band shulde bye all these thynges it wolde be to  
 costly for hym wherfore it is necessary for hym to  
 learne to make his yokes, orebowes, soles, and

## the boke.

all maner of plough geare.

**W**hither is better a plough of horses or a plough of oxen.

**I**t is to be knowen whither is better a plough of horses or a plough of oxen, & therein methought ought to be made a distinction. For in some places an oxen plough is better then a horse plough, and some places a horse plough is better, that is to say, in every place where as the husbande have severall pastures to put his oxen in when they come fro thei work, there is the oxen plough the better. For an oxen may not endure his work to labour all day, & then to put to the commons or before the herdman & then to be set in a foode al nyght without meate, & go to his labour in the morninge. But and he be put in a good pasture al nyght, he wyl labour much of all the day daly. And oxen wyl plough in tough clay & vpon hilly ground, where as horses wyl stande still. And whereas is no severall pasture there & horse plow is better, for the horses may be teddered or tyed vpon leys, vales, or hedges, where as oxen may not be kept and it is not bled to tedder the but in few places. And horses wyl go faster then oxen on even ground or lyght ground, & quicker in carriages, but they be farre more costly to kepe in wynter, for they must have both hey and corne to eate, & strawe for lytter, they must be wel shod on all four fete, & the geare that they shall drawe wth is more costlye then for the oxen, & moxter whyle it wyl last. And & oxen wyl eate but straw and a lytle hey, the whych is not halfe the coste & horses must have, and they have no shoes as horses have. And if any sorance come to the horse  
ware

## of husbandry: fol. bi.

were olde, hused or blynde that he is lytle worth  
And yf any sozance come to an ore ware old hus-  
sed or blynde, for. ii. s. he maye be fedde and then  
he is mannes meate & as good or better the euer  
he was. And the horse when he dyeth is but car-  
on. And therfore me semeth all thynges consyde-  
red the ploughe of oxen is moche moze profytable  
then the ploughe of horses.

**T**he diligence & the attēdaunce þ a husbānde  
shulde gyue to his workes, in maner of another  
plogue, & the speccial grounde of al this treatys.

**T**hou husbānde that entendest to gette thy  
lpyng by husbandry, take hede to the say-  
yng of the wyse philosopher, the whiche say-  
eth (*Adhibe curam, tene mensurā, et eris diues*)  
That is to say, take hede of thy charge kepe mea-  
sure and thou shalt be ryche. And nowe to speak  
of the fyrste artycle of these. iiii. c. (*Adhibe curā.*  
He that wyll take vpon hym to do any thyng &  
be slouthfull, recheles, and not diligent to execute  
nor to pefforme that thyng that he taketh vpon  
hym, he shall neuer thryue by his occupyō. And  
to the same intent sayeth our lord in his gospel by  
a parable (*Nemo mittens manum suam ad ara-  
trum respiciens retro, aptus est regnū dei.*)

The spirituall construcion of this text. I remyt  
it to the doctours of diuinite, & to the greke cler-  
kes, but to reduce and byng the same text to my  
purpose. I take it thus. There is no mā puttyn-  
g his hand to þ plough looking backward, is worthi  
to haue þ thyng þ he ought to haue. For yf he go  
to þ plough & loke backward, he seeth not whether  
the plough go in rige or rayn, make a balke or go  
ouerwhart, & yf it so do, there wyll be lytel soone  
And

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And so yf a man attende not his husbandry but go to spozte and playe, tauerne or ale house, or slepyng at home, and suche other ydle workes. He is not then woorthye to haue any corne, and therefore (*fac quod venisti*) Do that thou came for: and thou shalt fynde that thou sekest for.

**H**ow: a man shulde plowe all maner of tymes of the yere.

**N**ow these plowes be made & tempoized, it is to be knowen, howe a man shuld plow all tymes of the yere. In the beginning of the yere after the feast of the Epiphany it is time for a husbnde to go to the plough. And yf thou haue any leys to salow or to sow otes vpo fyrst plowe them that the grasse and the molle maye rote, and plowe them a depe square forowe. And in all maner of plowynge se þ thy eye, thy hand and thy fote do agre, and be alwaye redye one to serue another, and to torne by moche molde and to lay it flat that it bere not on edge for yf it bere on edge, the grasse and molle wyl not rote and yf thou sow it with wynter corne, as whete or rye as moch corne as toucheth the molle wilbe drowned, the molle doth kepe such wete in hit self And in some countreys yf a man plowe depe, he shall passe the good grounde and haue but lytle corne but that countrey is not for men to kepe husbandry vpo but for to reare and byede catell or shepe for els they must go beate theyr landes with matpikes as they do in many places of Cornwel, and in some places of Deuonshyre.

**T**o ploughe for peese and beanes.

**H**owe to plowe for peese and beanes, were necessary to knowe, first thou must remem-  
ber

ber whiche is most claye grounde, and that plow  
 fyrst, and let it lye a good space oꝝ thou sow it be  
 cause the frost, the rayne, the wynde, and the sone  
 may cause it to breake small, to make much mold  
 and to rygge it. And to plow a square fozew the  
 biede and the depenesse al one, and to lay it close  
 to his felow. Foz the moze fozowes þ moze coꝝn  
 foz a generall rule of all maner of coꝝnes. And þ  
 may be proued at the commynge bp of al maner  
 of coꝝne to stande at the landes ende, and loke to  
 wards the other ende. And then maye ye se howe  
 the coꝝne groweth.

**T** Howe to sowe both peese and beanes  
 Thou shalte sowe thy peese vpon the clepe  
 grounde, and thy beanes vpon the barly  
 ground, foz they wold haue rāker grounde  
 then pees. Howbeit some husbandes holde oppy-  
 nyon that byg and styffe grounde, as claye, wold  
 be sowed with bygge ware, as beanes, but me  
 thynke the contrarpe, foz and a dyce somer come  
 his beanes wyll be shorte. And yf the grounde be  
 good put the moze beanes to the pees and the bet-  
 ter shall they yelde, when they be threfwed. And if  
 it be very ranke grounde, as is moche at euerye  
 towne syde, where cattel doth resoyt, plow not þ  
 lande tyll ye wyll sowe it, foz and ye do ther wyll  
 come by kedlokes & other wedes. And thē sowe  
 it with beanes, foz and ye sow pees the kedlokes  
 wyll hurte them. And when ye se resonable tyme  
 sowe both pees and beanes, so that they be sowe  
 in the begynnynge of March. How shall ye know  
 resonable tyme go vpon þ lande that is plowed  
 and yf it synge oꝝ crye oꝝ make any noyse vnder  
 thy fete then it is to wete to sowe, and yf it make  
 no noyse



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no noyse and wyll beare the horses, then sowe in the name of God, but how to sow. But the pees into the hopper and caste a brode thong of ledder or of garth webbe of an elne longe fasten it both endes of the hopper, and put it ouer thy heed lyke a leythe. And stāde in the myddes of þ land where the sacke lyeth, the which is most conuenient for fylling of thy hopper, and set thy left fote befoze and take an handfull of pees. And when thou takest by thy ryght fote, then caste the pees fro the all abrode, and whē thy lyfte fote ryseth take an other handfull, & when thy ryght fote riseth, then caste thē fro the, And so at euerye two paces thou shalt sowe an handfull of pees, and so se that thy fote and thy hande agre, and then ye shall sowe euen. And in your casting ye must opē as wel your fyngers as your hande, and the hyer and the farther that ye caste poure corne, the better shall it spede, excepte it be a greate wynde. And yf the lande be very good and wyll breake small in the plowynge, it is better to sowe after the ploughe then tary any lenger.

## Sede of discrecyon.

There is a sede that is called dyscrecyō and yf a husbānde haue of that sede and myn- gle it amonge his other cornes, they wyll growe moche the better, for i, that sede wyl tel him howe many castes of corne euery lande oughte to haue. And a yonge husbānde & may fortune some olde husbānde haue not suffycient of that sede, & he that lacketh let hym borow of his neighbours that haue. And his neighbours be vnkynnd if they wyll not lende this yonge husbānde part of this sede



## of husbandry. Fo. viii.

seede, for this seede of dyscretion haue a wondrous properte, for the more that it is take of or lent of the more it is. And therfore me semeth it shuld be more spirituall then tempozal, wherein is a great diuersite. For a tempozall thyng the more it is deuinded the more it is (Verbi gratia) For ensample I put case, a wyfe bynge a lofe of breade to the church to make holy breade of, whē it is cut in many small peces & holy breade made therof, there may be so many men, women, and chylidren in the churche, that be that tyme that the prest hath deilt to euery one of them a lytle pece, there shall neuer a crome be lefte in the hamper. And a spirituall thing is as Vater noster: or prater that any man can say, let hym teach it to. xx. a. L. or to a M. yet is the prayer neuer the lesse but moch more. And so this seede of dyscretion is but wysdome & reason, and he that hath wysdome, reason and dyscretion may teach it, and in some other maner as he is bounde to do: wherein ye shall haue thanke of god and he doth but as god hath comaunded hym by his gospel (Quod gratis accepistis gratis date.) that thyngs that ye take frely gyue it frely agayn and yet shall ye haue neuer the lesse.

**B**owever al maner of corne shuld be sowe  
 At yet me thiike it is necessarye to declare  
 howe all maner of corne shulde be sowen  
 and howe moche vpon an acre mooste comenly,  
 and fyrste of pees and beanes. An acre of  
 grounde by the statute that is to say, xvi. fote & a  
 halfe to the perch or pol, foure perches to an acre  
 in bredth, & xl. perches to an acre in lengthe, maye  
 be metely wel sowen with two London bushels of  
 pees & whiche is but two strykes in other places  
 And

## The booke

and yf there be the fourth part beanes, then wyl  
it haue halfe a London bushel moze, and yf it be  
halfe beanes it wyl haue thre London bushels,  
and moze, yf it be of beanes it wyl haue. iiii. Lo-  
don bushels fullpe, & that is halfe a quarter. Be-  
cause the beanes be great and growe by streyght  
and do not spede and go abyode as pees do. An  
acre of good beanes is worth an acre and a half  
of good pees, bycause there wyl be moze bushels  
And the best properte that longeth to a good hus-  
band, is to sow all maner of cozne thych ynough  
and specially beanes or barley, for comenlye they  
be sown vpon ranke grounde, and good ground  
wyl haue the burthen of cozne and of wood. And  
as moche plowynge and harrowynge hath an acre  
of ground, and sowe thereupon but one bushell  
as and he sowed. iiii. bushels, And vndouted one  
bushell may not giue so moch cozne agayne as þ  
four bushels, though the thre bushels that he so-  
wed moze be alowed and set apart. And one bus-  
shell & an halfe of whyte pees or grene pees, wyl  
sowe as moch ground as. ii. bushels of greye pees  
and that is bycause they be so smal the husband  
nede not to take so great an handfull. In some co-  
treys they begyn to sowe pees sone after Chrys-  
mas, and in some places they sow both bees and  
beanes vnderforow, and those of reason must be  
sown be tyme. But for the moost general tyme to  
begyn sone after Landelmas is good season, so  
that they be sown or the begynnynge of marche  
or sone vpon. And specially let them be sown in  
the olde of the moneth. For the opnyon of old hus-  
bandes is, that they shulde the better tod and the  
sonce be rypp. But I speake not of hally pees for  
they

they be sown before chrystmas. .x.

**C**o sowe barley.

**E**very good husband hath his barley sowed well donged and lping rygged al the depe & colde of wynter, the whiche ryggynge make the lande to be dry, & the dongynge maketh it to be melowe and ranke. And yf a drye season come before Landelmas, or sone after, it is olde be caste downe, and water forow'd betwene the landes that the wete reste not in the rayne/ and in the begynnyng of Marche rygge it by agayne, and to sowe in every acre fyve London bushels, or. iiii. at the least, and some yeres it may so fortune that there cometh no seasonable wyther before march to plowe his barley erth. And as sone as he hath sown his pees and beanes, then let hym cast his barley earth and shortly after to rigge it again, so that it be sown before Apryl. And yf þe yere time be past, then sowe it vpon the castynge/ It is to be knoken that there be thre maner of barleys, that is to say spyt barley, long eare, and beare barley that some men call byge. Spyt barley hath a flat eare most comenly. iiii. quarters of an ynch bode and. iiii. ynches longe, & the corners be very great and whyte, & it is the beste barley. Long eare hath a flat eare halfe an ynche bode & foure ynches & more of length. But the cozne is not so greate nor so whyte, and soner it wyll tourne and growe to she otes. Beare barley or byge wolde be sown vpon lyghte and drye grounde, and hath an eare. iiii. ynches of lengthe or more sette foure square lyke peke wheate, small coznes & lytle flour. And that is the worst barley, and. iiii. London bushels are sufficient for an acre, And in some countreys

## The booke.

they do not sowe theyr barley tyll May, and that is mooste comenly vpon grauell or landy grounde. But that barley generallye is neuer so good as þe that is sowed in Marche. For yf it be very drye we ther after it be sowed, that corne that lyeth aboute lyeth drye and hath no moysture, and that, that lyeth vnderneath cometh vp, & when rayne cometh, then spredeth that, that lyeth aboute, and oftymes it is grene when the other is ripe, and when it is thys then there is moch lyght corne. &c.

### ¶ To sowe otes.

**A**nd in Marche is tyme to sowe otes, and specially vpon lyght ground and drye howe be it they wyll growe on wetter grounde then any corne els for wete grounde is good for no maner of corne, and thys London but Wels wyll sowe an acre. And it is to be knowen that there be thys maner of otes, that is to say, red otes, blacke otes and roughe otes. Red otes are the beste otes, wher they be thickest they be yelow in the huskell, & very good to make otemeale of. Blacke otes are as greate as they be, but they haue not so moche flour in them, for they haue a thycker huske and also they be not so good to make otemeale. The rough otes be the worst otes, and it quyteth not the coste to sowe them. They be very light & haue longe tayles, wherby they wyll hange each one to other. All these maner of otes weareth the ground very sore & maketh it to be quicke. A yonge husbāde ought to take hede howe thycke he soweth al maner of corne two or thys yerres, and to se howe it cometh vp, & whether it be thycke ynoughe or not and yf it be to thynne, sowe thycker the next yere and yf it be well, holde his handes there other yerres, and

tes, and yf it be to thynne, let hym remembre him selfe whether it be for the vnseasonableness of the wether or feare of thynne sowynge, & so his wysdome and discrecion must decerne it.

To harrowe al maner of cornes.

**N**owe these landes be plowed and the cornes sowne, it is conuenient that they be well harrowed, or els crows/doues, and other byrdes wil eate and beare away the cornes. It is vbled in many countreys husbundes to haue an ore harrowe, the whiche is made of sixe smal peces of tymber called harrowe bulles, made eyther of ashe or oke, they be two yardes longe, & as muche as the smal of a mans legge, and haue clottes of wood put thorowe them lyke lathes & in euery bulle are sixe sharpe peces of yron called harrowe synides, set somwhat a slope forwarde, and the formost clote muste be hygger then the o-ther bycause the fote teame shalbe fastened to the same with a Mayll or a with to draw by. This harrowe is good to breake the great clottes, and to make much mold, & the the horse harrowes to come, after to make the clottes smaller, to laye the ground euen. It is a great labour and payne to the oxen to go to harrow for they were better to go to the plough two daies the to harrow one day. It is an olde sayinge the ore is neuer so tyl he to the harrowe go. And it is bicause it goeth by twytches/and not alwaye after one draughte.

The horse harrowe is made of fyue bulles, and passe not an elne of lengthe, and not so wide as the other but they be like sloped and tinded. And whē the corne is well covered the it is harrowed enough. There be horse harrowes þ haue tinden

## The boke

of wood, and those be vſed much about Rippes  
and ſuche oth. & places where be many border ſto-  
nes, for theſe ſtones wolde were the pyon to ſone.  
And thoſe tyndes be moſt comenly of the ground  
ende of a ponge alſhe, & they be moze then a fote  
longe in the begynnyng & ſtande as muche aboue  
the harow as beneth. And as they were oꝝ breake  
they dyue them downe lower, and they wolde be  
made longe befoze er they be occuppied that they  
be dyue, for then they ſhal endure & laſt much bet-  
ter, and ſpyke the faſter. The hoxles þ ſhal drawe  
theſe harrowes muſt be wel kepte, and ſhodde, oꝝ  
els they wyl be ſone tyed, and ſoꝝ beate þ they  
may not draw. They muſt haue hombets oꝝ col-  
lers, holmes wythed aboute theyꝝ neckes, treſſes  
to drawe by, and a ſwyngle tre to holde the treſ-  
ſes abrode, and a togetwith to be betwene þ ſwin-  
gle tre: & the harow. And yf the barley ground wil  
not breake with harowes but be clotty, it wolde  
be beaten wyth malles, & not ſtreight downe, for  
then they beat the coꝝne in to the earth. And yf  
they beate the clotte on the ſyde it wyl the better  
breake. And the clotte will lye lyght that the coꝝne  
maye lyghtly come vp. And they vſe to role theyꝝ  
barley ground after a ſhoꝝre of rayne, to make  
the gromude euen to mow. &c.

### ¶ To ſalow.

**N**owe theſe huſbandes haue ſowen theyꝝ  
pees, beanes: barley, & otes and harowed  
them, it is beſt tyme to ſalow in the later  
ende of March and Apryl, for wheate, rye, & bar-  
ley. And let the huſband do þ beſt he can to plow  
abrode ſoꝝowe & a depe, ſo that he turne it cleane  
and laye it flat þ it were not on edge, the whiche  
ſhall



Shal destrope all the thyistles and wedes. For the depar and the broder that it goeth the moze newe molde and the greater clottes shal ye haue, and the greater clottes, the better wheate, for the clottes kepe the wheate warme al the winter, and at Marche they wyll melte and break, and fall in many small peces, the which is a newe dongynge and refreshynge of the cozne. And also there shal but lytle weddes grow vpon the falowes þat are falowed for the plough goeth vnderneath the rote of al maner of wedes & turned þat rote vppwarde so it may not grow. And yf the lande be falowed in wynter tyme it is farre the worse for the principall causes. One is al the rayne that cometh shal wast the lande & dryue away the donge and the good molde that the lande shal be much worse. Another cause the raine shal beat the land so flat bake it so harde together that and a drye Maye come, it wyl be to harde to bere in the moneth of June. And the thyrde cause is the wedes shal take suche rote er stirring time come, that they wyl not be cleane turned vnderneath, þat which shalbe great hurte to the cozne when it shal be sownen, & specially in the time of wedynge of the same, & for anye other thing make a depe holow forow in the rige of the lande, and loke well thou rest bakke it not, for & thou do, there wyll be many thyistles, & then thou shalt not make a cleane ryge at the first surynge, and therfore it must nedes be depe plowed, or els that shal not turne the wedes cleane.

**C**o cary out donge or mucke and to spred it.

**A**d in the latter ende of Apryll and the begynnyng of Maye, is tyme to cary out his donge or mucke and to laye it vppon hys barley



## The boke

ley grounde. And where he hath barley thys yere,  
sowe it with wheate or rye the nexte time it is fac-  
lowed: and so shal he mucke al hys lādes ouer at  
euery seconde fallowe. But that husbāde that cā  
fynde the meanes to cary out his donge, & do laye  
it vpon his land after it be ones stirred, it is much  
better then to laye it vpon his fallowe for diuers  
causes. One is, yf it be layed vpon his fallowe all  
that falleth in the hollowe rygge shal do lytle  
good, for whē it is rygged agayne, it lyeth so depe  
in the earth it will not be plowed by agayne, ex-  
cepte that when he hath spredde it. That he wyll  
with a shouyll or a spade caste out all that is fal-  
len in the rygge. And yf it be layed vpon the stur-  
rynge, at euery plowynge it shal medle the donge  
and the earth togyther, the whiche shal cause the  
soyne mucke better to growe and encrease, and in  
some places they lode not theyr donge tyl har nest  
be done, & that is vsed in the farther syde of War-  
bithyre called Scareldale, Halonthyre, & so north-  
warde towarde York: and Ryppon, and that I  
call better then vpon the fallowe and specially for  
barley, but vpon the fynde sturrynge is beste for  
wheate and rye, and that hys dong be layed vpon  
small heapes nygh togyther and to spred it euens-  
ly and to leaue no donge there as the mucke heap  
stode, for the moystnes of the donge shal cause the  
grounde to be ranke ynough. And yf it be medled  
with earth as sholynge and such other, it wyll  
last the longer & better for barley then for wheate  
or rye, bycause of wedes. Horse donge is þ worst  
donge that is. The dong of almaner catel þ chere  
theire eud is very good, & the dong of doues is best  
but it muste be layed vpon þ grounde very thyn.

To set out the Shepe folde.

**A**lso it is tyme to set out the Shepe folde in May and to set it vpon the ryfe grounde yf thou haue anye, and to flytte it euerye moynynge oꝝ nyght, and in the moynynge when he comethe to his folde, let not his Shepe out anone but reyse them vp & let them stande thyl a good season, that they may donge and pyss. And go amonge them to se whether any of them haue any mathes oꝝ be scabbed, and se them thye oꝝ foure tymes vpo the one syde and as ofte on the other syde. And whē the kelles be gone besyde the grounde/then let thē out of the folde, and dyue them to the soundeste place of the felde. But he that hath a falowe feld seuerall to hym selfe, let hym occuppe no folde for foldynge of Shepe maketh them scabbed, & byedeth mathes: and when a storme of yll wether cometh in the nyght they can not flye noꝝ go awaye, and that appeyeth them soze of theyꝝ fleshe. But let that man that hath such a seuerall falowe felde let hym dyue. xx, xxx. oꝝ xl. stakes accordyng to the nomber of his Shepe vppon hys falowe whers he wolde set his folde, and specially in the farthestte parte of the feld, from thence as they came in, for the goynge vpo doth moch good. And let the Shep herde bynge his Shepe to the stakes and the Shepe wyll rub them on the stakes. And let the Sheparde go aboute them yll they be set, & thus serue them ii. oꝝ thye nyghtes, and they wyll folowe those stakes as he flytteth them and lye by them. And yf a nyll wether come they wyll rylse vp: & go to the hedge, and this maner of foldynge shall byede no mathes noꝝ scabbe noꝝ appeye thē of their fleshe & shalbe greates sauegarde to the Shepe for ratyng

## The booke.

and in the moornyng put them out of theyr pasture  
and þu shalt not nede to by any hurdels nor shepe  
fleskes, but howe ye shall salve them or dresse them  
ye shall vnderstand in the chapyter of shepe after

¶ To cary wood and other necessaryes.

**A**nd in May when thou haste falowed the  
grounde and set out thy shepe folde and ca-  
ryed oute thy donge or mucke/þf thou haue anye  
wood cole or tymber to cary, or suche other busi-  
nesse, that muste nedes be done with the carte or  
wayne, then is tyme to do it For then the way is  
lyke to be fayre and drye, & the dayes longe, and  
that tyme the husbände hath leest to do in husban-  
drye. Paraduventure I set one thyng to be done at  
one tyme of the yere, and þf the husband shuld do  
it, it shulde be a greater losse to hym in another  
thyng. Wherfore it is most conuenient to do that  
thyng fyrste that is most profitable to hym, and  
as sone as he can, to do the other labour. &c.

¶ To knowe dyuers maner of wedes.

**I**n the latter ende of May and the begynnyng  
of June, is tyme to wede thy corne. There be  
diuers maner of wedes, as thistles, kedlokes  
dockes, cockedrake, barnolde, guldes, hadods dog  
fencel, mathes, terre, & dyuers other small wedes,  
But these be they that greue moste. The thystels  
is an yll wede rough and sharpe to handle. & fre-  
teth awaye the cornes nyghe it, & causeth the shea-  
pers not to there cleane. Kedlokes hath a lefe like  
rapes, and beareth a yelow floure & is an yll wede  
and groweth in all maner of corne and hath smal  
coddies, and groweth lyke mustard sede. Dockes  
haue a brode leafe and dyuers hyghe spryes & be-  
ry small sede i the top. Lockhole hath a long smal  
leafe

leaf & wyl beare. v. oz. vi. floures purple colour  
as brode as a grote, & the sede is rounde & blacke  
and may well be suffred in breade corne but not i  
sede, for there in is moch flour. Diacke is lyke vn  
so rye tyll it begynne to sede, & it hath many sedes  
lyke fenell sedes and hangeth downeward, and it  
may well be suffred in breade, for there is moche  
flour in the sede, & it is an opin' on that, yt cometh  
of rye. &c. Wernolde groweth vp streyght lyke an  
hpe grasse, and hath long sedes on rather syde the  
sterre, & there is moche floure in the sede, and gro-  
weth moch amonge barley, & it is sayde that it co-  
meth of smal barley. Golder hath a mozte iagged  
leaf and groweth halfe a yerd hygh & hath a ye-  
lowe floure as brode as a grote, & is an vl wete &  
groweth comenly in barley & pees. Hawdod hath  
a blew floure & a fewe litle leaues and hath syue  
oz syxe bzaunches floured in the top, & groweth  
comenly in rye vpon leane ground, and doth lytle  
hurt. Dogfenell and mathes is both one, & in the  
comynge vp is lyke fenell, & beareth many whyte  
floures with a yelow sede, & it is the worst wete  
that is excepte terre, and it cometh most comenly  
when great wete cometh moztely after the corn be  
sowen. Terre is the worst wete, & it neuer doethe  
apere tyll the moneth of June and specially whē  
there is a great wete i the mone oz a lytle before &  
groweth mozte in rye, and it groweth lyke fitches  
but it is moch smaller, & it wyl growe as hpe as  
the corne and with the weyght therof it pulleth y  
corne flat to the earth & createth the eares awaye  
Wherfore I haue sene husbandes mowe downe  
the corne & it togither And also with sharp hokes  
to repe it as they do pees & make it drye, & then it

## The booke.

wyll be good fodder. There be other wedes not spoken of, as dee/netels, dodder and such other do much harme.

How to weede cozne.

**N**owe it wolde be knowne how these coznes shuld be weded: þe chiefe instrument to weede is a paire of tōges made of wod and in the farther end it is nicked to hold þe weede faster, & after a Moure of rayne it is beste wedyng for then they may be pulled vp by the rotes, and then it cometh neuer agayne, and yf it be dyne we ther the must ye haue a wedyng hoke in a socket set vpon a lytle staffe a yarde longe. And this hoke wolde be well steled and grounde sharpe both beynde and befoze. And in his other hand he hath a forked stycke a yarde long and with his forked stycke he putteth the weede from hym and he putteth the hoke beyonde the rote of the weede & pulleth it to hym & cutteth the weede faste by the erth and with his hoke he taketh vp the weede, & casteth it in the rayn and yf the rayne be ful of cozne it is better to stande styl when it is cut & wyddzed but let hym beware þe he treade not to much vpon the corne and specially after he be shot, and when he cutteth the weede that he cut not the cozne/ and therefore the hoke wolde not passe an ynch wyde. And when the weede is so shorte that he can not with his forked stycke put it from hym and with the hoke pull it to hym, then muste he set his hoke vpon the weede faste by the earth, and put it from hym, and so shall he cut it clean. And with these.ii instrumentes he shall neuer stoupe to his worke, dogfenel, goldes, mathes, and kedlokes are yll to weede after this maner, they grow vpon so many braunches

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braunches harde by the earth & therefore they vse moost to pul them vp wyth their handes, but loke wel that they pull not vp the come withall, as for terre there wyll no wedyng serue.

### ¶ The fyrst sturrying.

**A**lso in June is tyme to rygge by the laslowe, the whiche is called the fyrst sturrying and to plow it as depe as he can for to turne the rootes of the wedes vpward that the sunne and the dye wether maye kyl them.

And a husbände can not conueniently plowe his lande and lode out his donge both vpon a daye with one draught of beastes, but a husbände may well lode out hys donge before none, and to lode haye or corne at after none, or he maye plowe before none, and lode haye or corne after none with the same draughte, and no hurte to the catell, by cause in lodyng of hey or corne the catell is alway eatynge or beytynge, and so they can not do in lodynge of donge and plowynge.

### ¶ To mowe grasse.

**A**lso in the later ende of June is tyme to begyn to mow yt thy medow be wel growen but howe so euer they be growen in Iulye they must nedes mowe for dyuers causes. One is it not couenient to haue hey and corne both in occupation at one tyme. Another is the yonger & the greener that the grasse is, the softer and sweeter it wyl be when it is hey, but it wyl haue the more wyddynge, and the elder the grasse is, the harder and drier it is, and the worse for all maner of catell, for the sedes be fallen the whiche is in maner of prouander, and it is the harder to eat and to chew. And another cause yf dye wether come it wyl



## The boke.

wyl dbye and burne vpon the ground & wast it away. Take hede thy mower mowe cleane & holde downe the hinder hand of his sith, that he do not endent the grasse, and to mow his swarth cleane thowow to that, that was last mowd befoze/ that he leaue not a mane betwene, & specially in the comen medow but in the seneral medow it maketh the lesse charge, and that the moldywarps hylles be spied and the stykes cleane pycked out of thy medowe in Apryl or the begynnyng of May.

**A** How foxkes & rakes shulde be made. Good husbände hath hys foxkes & rakes made ready in the wynter befoze, & they wolde be gotte betwene Whelmas and Martylmasse, and beyked, and set euen to lye vpryght in thy hande, and then they wyl be harde, styffe, and dbye. And when the husband sitteth by the fyre & hath nothyng to do, then may he make them redy, & to th the rake with dyy wythy wood and boze the holes wyth his wymbel both aboue and vnder, and dyyue the teth vpwarde faste and harde, & then wedge them aboue with dyyc wood of oke, for that is harde, and will dbye and neuer come out. And if he get them in Cap tyme, all the haakynge & dypeng that can be had shal not make them harde & styffe, but wyl alway be plyinge for they be mozte comely made of hasel and withy, & those be the fyrst trees that blome & specially hazzell, for it beginneth to blome as sone as the leafe is fallen, & yf the rake be made of grenc wood the heade will not abide vpon the steale & the teth wyl fal out when he hath most nede of them/ & let hys worke and lose much hey. And se that thy rake & foxke lye vpryght in thy hand, for & y one ende of thy



thy rake oꝝ the side of thy forke hāge downeward  
then they be not handsome noꝝ easie to worke with

**T**o tedde and make hey.

**W**hen thy medowes be mowed, they wolde  
be wel tedded & layed vpo the eue grounde  
and if the grasse be very thicke it wolde be  
shakn with hādes oꝝ wpth a shorte pyrforke, for  
good tedding is chese point to make good hey for  
then it shal be wyddred al like oꝝ els no: & when  
it is wel wyddred on the ouer side and dyre, then  
turne it cleane befoze none as sone as the dew is  
gone. And yf thou dare trust the wether then let it  
lye so al nyghe, & on the next day turne it agayne  
befoze none, & towarde night make .t. windowes  
and then in small hey cockes, and so to stand one  
nyght at the lesse and i wete, & on the nexte sayre  
day cast it a brode agayne & turne it ones oꝝ twise  
& then make it in greater hey cockes: & to stande  
so one night oꝝ moze, that it may vngine & swete  
for & it swete not in the hey cockes it wil swete  
in the mowe, & then it wyl be dusty & not holsome  
for horse/ beastes, noꝝ shep. And when it standeth  
in the cockes it is better to lode and the moze hey  
maye beloded at a lode and the faster it wyl lye.  
which hey cometh of a grasse called crofote, and  
groweth flat after the earth, & beareth a yelow  
floure halfe a yarde hygh and moze: & hath many  
knottes towarde the rote, & it is the beste hey for  
horses and beastes, & the swetest yf it be well got  
but it wil have much moze wyddynge than other  
hey, for els he will be yfse hym selfe & ware hote  
& after dusty. And for to know whē it is wyddred  
ynough make a litle rope of the same þe thinke  
shulde be most greneft, & thoyne it as harde toger  
ther

## The boke

ther betwene your handes as ye can, and so bring harde twined let one take a knife and cut it faste by your hande, and the knottes wyl be moyst yf it be not drye ynough. Shoste hape and ley hape is good for they, and all maner of catall yf it be wel gette. And man maye speake of makynge of hey, and gettyng of coine, but God dyspleth and ovdereyth al thynges.

**H**owe nye Mulde be Moine.

**A**dd in the later ende of July or the beginninge of August is tyme to weare nye the which wold be Moine cleane & fast bounde. And in some places they mowe it, & which is not so good to the husbandes pioser, but it is the sooner done. For when it is mowen it wyl not be so fast bounden, & he can not gather it so cleane but there wyl be much loss, & taketh moze ronte in the barne then Moine coine doth. And also it wil not kepe nor saue it selfe fyd tayne or yll wether whe it standeth in the eduer as & Moine coine wyl do.

**H**ow to weare wheat.

**W**heate wold be Moine cleane & hard bounden in lyke maner, but for a general rule take good hede that the Meters of al maner of wheat coine cast not by theyr hâdes hâdely for then all the lose coine and the strawes that he holdeth not in hys hande flyeth ouer his heade & are lost, and also it wyl pull of the eares, and specially of the cornes & be very rype. In some places they wyl Mow there cornes hygh, to thentent to mowe theyr stubble, eyther to thacke or to bren yf they so do they haue great cause to take good hede of the Meters: for if & eares of the coine croke downe to the erth, if the Meter take not good hede

and

and put vp the eare oꝝ he cut the stray as many eares as be vnder his hoke oꝝ cycle fall to the earthe and be losse, and when they mowe the strouble it is greate hynderaunce to the prosypte of the ground And in Somersethyre about zelestre and Warton, they do sheare theyꝝ wheate verpe lowe, and all the wheate strawe that they purpose to make thacke of, they do not thershe it, but cutte of the eares and bynde it in sheaves and call it rede, and therewith they thacke theyꝝ houses. And yf it be a newe house they thacke it vnder theyꝝ foote, the whiche is the beste and the surrest thackynge that can be of strawe, foꝝ crows and doves shall neuer hurte it.

**T**o mowe and sheare barley & otes. Arise and otes be most comenly mowen & a man oꝝ a womā folowing the mower wth a hande rake halfe a peard longe with. vii. oꝝ. viii. teth in his lefte hand & a syckle i the ryght hande, & with the rake he gathereth as moche as wyl make a shefe. And the he taketh the barley oꝝ otes by the toppes & pulleth out as moch as wyl make a bande and casteth the bande from him on the land, and with his rake and his sickle taketh vp the barley oꝝ otes, and layeth them vpon the bande, and so the barley lyeth vnbounden thre oꝝ four dayes yf it be fayre wether, & then to bynde it. And when the barley is led away, the lāde must be raked, oꝝ els theyꝝ wyl be moche coꝝne lost, & yf the barley oꝝ otes lye they muste nedes be thorne.

**T**o reape oꝝ mowe pees and beanes.

**P**ees and beanes be moste comenly lasse reaped oꝝ mowen of dyuers maners, some with syckles some wth hokes, & some with staffehokes. And

## The booke.

And in some places they lay them on repes, & whe they be dry they lay them togyther on heapes like hey cockes and neuer bynd them. But þ̄ best way is when the repes be drye to bynde them, & to set them on the ryge of þ̄ landes thre sheues togyther mowers geld not your benes, þ̄ is to say to cut þ̄ beanes so hie that þ̄ nethermost cod grow styll on the stalke, & when they be bound they are the moze eedier to lode & unlode, to make a reke & to take fro the mowe to thysch. And so be not the repes

**H**ow all maner of coynes shulde be tithed.  
We all these coynes befoze specified, be shorne, mowed, reaped, bounden vp, & layde vpon the rygge on the lande. Then let the husband take hede of gods commaundement, and let hym go to the ende of his lande & begyn & tel. ix. sheues and let hym cast out the. x. these i the name of god and so to peruse from lande to lande, tyll he haue truly tithed all his coine. And beware & take hede of the saynge of our Lord by his prophet, Malachias the which sayth (Quia mihi non dedisti decimas et primicias idcirco in fame & penuria males dicti estis) That is to say, bycause ye haue not giuen to me your tythes & your fyrst trutthes, therfoze ye be cursed and punished with hunger & penury. And accordyng to that saynt Austen sayeth Da decimas alioquin intides in decimam partem angelorum qui de celo conuerunt in infernum. That is to say: gyue thy tythes truly, or els þ̄ shalt fall amonge the tenth part of angels þ̄ fell from heuē into hell, the which is an hard worde to euery mā that ought to gyue tythes, & do th not gyue them truly. But saynt austen saith a cōfortable worde agayn to thē þ̄ gyue theyr tythes truly, that is to  
saye

**S**ape (Decime sunt tributa egentium animarum)  
 Tythes are trybutes or rewardes to nedy soules  
 and further he sayeth, Si decimam dederis non  
 solum habundantiā fructuum recipies, sed etiam  
 sanitatem corporis et anime consequeris ) The  
 whiche is to sape, yf thou haue gyuen the tythes  
 truly thou shalt not onely receyue the prophete  
 the habundaunce of goodes, but also helth of body  
 and soule shall folowe. Wolde God that euery  
 man knewe the harde worde of our Lorde by his  
 prophet Malachias, and also þe confortable wor  
 des of the holy saynt Austen. For then wolde I  
 trust verely, the tythes shulde be truly gynn.

**H**owe all maner of corne shulde be couctid.

**N**owe these cornes be thorne and bound and  
 the tythes caste oute, it is tyme to couct the,  
 shooke them or halfe throue theym, but conerynge  
 is the beste way of all maner of whyte corne. And  
 that is to set foure sheues of one syde, and foure  
 sheues on the osher syde & two sheues aboue of þe  
 gretest bounden harde nigh to the nether ende, the  
 which must be set vpwarde, & the top downward  
 sprede abrod to couer all þe other sheues. And they  
 wyll stande best in wynde and saue them selfe best  
 in raygne, and they wold be set on the ryge of the  
 lande and the syde sheues to leane togyther in the  
 toppes and wyde at the grounde, that the wynde  
 maye go throughe to drye them, Bees and beanes  
 wolde be set on the ryge of the land. iiii. sheues to  
 gyther the toppes vpwarde & wythten togyther  
 and wyde benethe þe they maye the better wydder.

**T**o lode corne and molwe it.

**W**hen all these cornes be drye and wythered  
 ynough, then lode them into the barn and

## The booke

laye every coine by it selfe. And yf it be a wete har-  
rest make many mowes, & yf thou haue not hous-  
stinge ynoughe, the it is better to lay thy pece and  
beanes without byd a reke then other coine. And  
it is better vpon a scaffolde then vpon the ground  
for then it must be well hedged, for swyne and cat-  
tell and the grounde wyll rotte the bothome, and  
the scaffolde saueth both hedgynge and rottyng  
but they must be well couered both. And the hus-  
bande may set shepe or catell vnder the same scaf-  
folds, and wyll serue hym in stedde of an house, yf  
it be well and surely made. &c.

### The seconde sturpyng.

**I**n August and the begynnyng of Septēbre  
is tyme to make his seconde sturpyng, & most  
comely it is cast downe & plowed amayne for-  
row not to depe, nor to eb, so he turne it clene. And  
yf it be caste it wold be water forrowed bitwene  
landes there as the rayne shuld be, & it wyll be the  
wyer when the lande shulde be sowne. And yf the  
landes be hygh in the ryge and hygh at the rayne  
and lowe in the mydes of the syde that the water  
maye not run easely into the rayne, as I se dayly  
in many places. The let þ husbād set his plough  
thre or foure fote from the ryge, & cast all the ryge  
on both sydes, and when the ryge is caste, set his  
plough there as he begā & by the remenaūt of the  
lande and so is the lande both caste and rygged &  
all at one plowynge. And this shall cause the lāde  
to be rounde when it is sowne at the nexte tyme  
and then shall it not byrowne the coine.

### To sowe wheate and rye.

**A**boute Mychaelmas is tyme to sowe both  
wheate & rye, wheat is most comely sowne  
vnder



## of husbandry. To. xlii.

Under the fallowe, that is to say caste it vpon the fallowe and then plowe it vnder. And in some places they sowe theȝ wheate vpon theȝ pres stubble, the whiche is neuer so good as that, that is sowed vpon the fallowe, and that is vled where they make fallow in a felde euery fourth yere. And in Essex they vse to haue a chyld to go in the fallowe befoze the hoxles oꝝ oren, with a bagge, oꝝ a hopper full of cozne, and he taketh hys hande full of cozne, by lytle and lytell casteth it in the sowed fallowe. We semerth that chyld oughte to haue muche discrecyon. Howbeit there is muche good cozne, & rye is moost comenly sowed about & harrowed, & ii. London bushels of wheat and rye will sowe an acre. Some grounde is good foz wheate, some foz rye, & some is good foz both & vpd that grounde sowe blende cozne, that is both wheate & rye, whiche is the surest cozne of growyng & good foz the husbandes houtholde. And thys wheate þ̄ shalbe medled w̄ rye must be suche wheate as wyl lōne be rype, and þ̄ is flaxen wheate, polerd wheate oꝝ whyte wheate. And ye shal vnderstande that there be dyuers maners of wheates, flaxē wheate hath a yelow eare and bare without anis, and is the bygghtest wheate in the bushell, and wyl make the whyttest bꝛade, and it wyl weare the grounde soze, and is smal strawe and growe very thycke, & is but small cozne. Polderde wheate hath no anis thycke set in the eare, and wyl lōne fal out and is greater cozne and wyl make whyte bꝛade, whyte wheate is lyke polderde wheate in the bushell but it hath anys & the eare is foute square & wyl make whyte bꝛad. And in Essex they cal flaxen wheate white wheate. Red wheate hath a flat eare an ynch

## The boke

bzode full of anys and is the greatest corne and the bzodest blade & the greatest strawe, & wil make whyte bzead & is the ruddest of colour in the busshell englyshe wheate hath a dun eare fewe anys or none, and is the worst wheat saue peeke wheat Peeke wheat hath a red eare ful of a: is ihyt set and ofte tymes it is flyntered, that is to say smal corne wzyngelcd and dyed & wyl not make white bzead, but it wyl growe vpon colde grounde.

**T**o thyzche and wyknowe hys wheat and rye that i thou shalt sowe then to be very cleane of wete, & therfore or thou thyzche thy corne open thy sheues and ppe out al maner of wedes and then thyzche it and wyknowe it cleane, & so shalt thou haue good cleane corne another yere. And in some countreys about London specially, and in Essex & Kent they do fan their corne, the which is a very good gyfte and a great sauegard for shedynge of the corne. And when thou shalt sel it, yf it be wel wyknowed or fande, it wyl be solde the derer, and the lyghte corne wyl serue the husbände in hys house

**W** To seuer pees, beanes, and fytches. If thou hast thyzched thy pees & beanes after they be wyknowed, & or thou shalt sowe them or sel them let the be wel reed with siurs, and seuer in.iii. partes the great from the smal, & thou shalt get in every quarter a London bushell or there about. For the smal corne lyeth in the holowe and voyde places of the greate beanes, & yet shall the greate beanes be solde as dere as & they were al togither, or derer, as a man may proue by a familiar example. Let a wā bye a C. hearynge two hearynges for a penny and another

# of husbandry. Fo. xlr.

ther. **L**. herpnges .iii. for a penny, and let hym sell these. ii. **L**. herpnges agayne. v. herpnges for. ii. d. now hath he lost. iiii. d. For. **L**. herpnges. ii. for. i. d. cost. v. s. and. **L**. hering. iiii. for a penny cost. iii. s. and. iiii. d. the which is. viii. shillings and. iiii. d. & when he selleth. v. hearinges for. ii. d. xx. hearinges comethe but to. viii. d. & there is but. xli. score hearinges, and that is but. xli. grotes and. xli. grotes and that cometh but to. viii. s. and so he hath lost. iiii. d. & it is bycause there be not so many bargaynes, for in the byeng of these **L**. hearinges there be. v. score bargaynes. And in the sellynge of the same there be but. xlviii. bargaynes, & so is there loste. x. hearinges, the which wolde haue ben two bargaynes mo, and thā it had bene euen and mete. And therfore he that byeth grose sale, & retayleth must nedes be a winner, and so shalt thou be a loser yf thou sell thy pees, beanes, and fytches togither, for then thou lovest grose sale. And yf thou seuer the in thre partes, then thou doest retayle, whereby thou shalt wyne.

**O**f shepe and what tyme of the yere the rāmes shulde be put to the ewes.

**A** husbāde can not well thryue by hys cozne wout he hath other catel nor by hys catel without cozne, for els he shalbe a byer, a borower, or a begger, & bycause that shepe in myne opinion is the moost pyofitablest catel that a man can haue, therfore I purpose to speke first of shepe. Then first it is to be knowen what time thou shalt put the rāme to thy ewes, and therein I make a distincyon, for euery man may not put to theyr rāmes all at one tyme, for and they do, there wyl be great hurte & losse, for that man that hath

**L**. iiii.

the

## The boke.

the best shepe pasture for wynter, and some spyns  
 syng in the beginninge of the yere, he maye suffre  
 his rāmes to go w<sup>th</sup> his ewes al tymes of the yere,  
 to blyssome o<sup>r</sup> ryde when they wil, but for the co-  
 men pasture it is tyme to put to hys rāmes at the  
Exaltation of the holpe crosse, for then the bucke  
 goeth to the rotte, and so wolde the ram. But for  
 the comen husbāde that hath no pasture but the  
 comen felde. It is tyme ynough at the feaste of  
 saynt Michael the archangell. And for the pooze  
 husbāde of the Becke o<sup>r</sup> such other, that dwel in  
 hilly & high grounde that haue no pastures no<sup>r</sup> co-  
 mon felde, but alonly the comen heth. Symon &  
 Judes day is good tyme for them, and this is the  
 reason why. An ewe goth with lambe. xx. wekes,  
 and shall etane her lambe in the. xxi. weke, & yf she  
 haue not conuenient new grasse to eate, she maye  
 not giue her lambe mylke, and for want of mylke  
 there be many lāmbes perished & lost, and also for  
 pouertie the dammes wyll lacke mylke & forsaake  
 theyr lāmbes, and so often times they dye both in  
 suche harde countreys.

¶ To make an ewe to loue her lambe.

**I**f thy ewe haue mylke and wyll not loue her  
 lambe put her in a narrow place made of boz-  
 des o<sup>r</sup> of smoth tronse a yarde wide & put the  
 lambe to her & sole it, & yf the ewe smpte the  
 lambe with her heed, binde her heed w<sup>th</sup> a hey rope  
 o<sup>r</sup> corde to the syde of the pen, and yf he wyll not  
 stande side longe eal the ewe & gyue her a lytle hey  
 and tye a dog by her that she maye se hym, & thys  
 wyll make her to loue her lambe moztly. And yf  
 thou haue a lambe dead wherof the damme hath  
 much mylke, flee that lambe & tye that chyn vpon  
 another

another lābes backe that hath a soyy dāme with  
 fyrell mylke, & put the good ewe & that lambe togy  
 ther in the pen, & in one oure she wyll loue þ lambe  
 and then þ maye take thy soyy weke ewe away, &  
 put her in another place, & by this meanes þ may  
 fortune to saue her lyfe and thy lambes bothe.

**I** What tyme lambes mulde be weyned.  
 In some places they neuer seuer theyr lambes  
 from theyr dammes & that is for two causes  
 One is in the best pasture where the rams go  
 alway with theyr ewes there it nedeth not, for the  
 dams wyl ware dnye & wayne theyr lambes them  
 selfe. Another cause is, he that hath no cūerall &  
 sounde pasture to put his lambes vnto whē they  
 mulde be wayned, he muste eyther sell them or let  
 them souke as longe as the dams wyl suffre thē  
 and it is a comen sayeng that the lambe shall not  
 rotte as longe as it soweth, excepte the damme  
 wante meat. But he that hath cūerall and sound  
 pasture it is tyme to wayne theyr lambes when  
 they be xvi. wekes old or xviij. at the farthest and  
 the better shall the ewe take the ram agayne. And  
 the pooze man of the Becke countrey and suche  
 other places where they vse to mylke theyr ewes,  
 they vse to wayne theyr lambes at twelue wekes  
 olde, and to mylke theyr ewes fyue or syxe wekes.  
 &c. But those lambes be neuer so good as the o-  
 ther that souke longe and haue meate ynough.

**T**o draw shepe & seuer thē in dyuers partes.  
 When thou graspe that hast many shepe in  
 thy pastures, it is conueniente for the to  
 haue a shepefolde made with a good hedge or a  
 pale, the whiche wyl receyue all thy shepe casely þ  
 go in one pastures in a dnye place, and adioynynge  
 L.iiii. to the

## The boke.

to the ende of the same, make another lytle folde that wyl receyue: lxxx. shepe oz mo, & both those folke must haue eyther of them a gate into eyther pasture, and at the ende of that folde make another lytle folde that wyl receyue. xl. shepe oz moo, and betwene euerie folde a gate. And when the shepe are in the great folde, let. xl. of them oz there about come into the myddle folde & take the gate And then let the shepheard tourne them and loke the on euery syde, and if he se oz fynde any shepe that nedeth any helppng oz mēdyng for any cause Let the shepherde take that shepe with his hoke and put hym in the lytell folde. And when he hath taken all that nedeth any mendynge then put the other in to whyther pasture he wyl, and let in as many out of the great folde & take al those þe nede any handelyng & put them into the lytell fold. And thus peruse them all tyll he haue done, & then let the shepheard go melte grece and handell all those that he hath drawen, and then shall not the great flocke be tarped nor kepte from theyr meate, & as he hath mēded them so put the into theyr pasture.

### To belte shepe.

**I**f any shepe ray oz be fylled with dong about the tayle take a payre of sheres and clyp it away, and caste dye moldes thereupon, & if it be i the heate of somer it wold be rubbed ouer w a lytle terre to kepe awaye the flies. It is necessary that a shepherde haue a bozde set faste to the syde of his lytell folde to laye his shepe vpon whe he handeleth them, and an hole bozded in the bozde with an auger, and therein a grayned stake of two fote longe to be set faste, to hange his ter box vpon & then it shall not fall, And a shepherde shuld not go



go without his dogge, his shepe hoke, a payre of sheres and his tere bore eyther with hym or tedy at hys shepfolde & he must teach his dog to barke when he wolde haue hym to run, when he wolde haue hym, & to leaue runnyng whē he wolde haue him, or els he is not a cūnyng shepherde. The dog must lerne it whē he is a whelp, or els it wyl not be, for it is harde to make an olde dog to stoupe.

¶ To greace shepe.

**I**f anpe shepe be scabed, the shepherd may receyue it by the bytting rubbing, or scratting in hys horne & most comely the woll wyll ryle & be thyn or bare in that place. Then take hym and shede the woll with thy fyngers there as the scab is, and with thy fynger lay a lytle terre therupon and stroke it a length in the bottome of the wol & it be not sene aboue. And so shewe the wol by and by, and lay a lytle terre therupon tyll thou passe & soye, and then it wyl go no further.

¶ To medyll terre.

**E**t thy terre be medled with oyle, gosse grece or capons greace. These thre be the beste for these wyll make the terre to ronne abrode, butter and swines greace when they be molten are good so they be not salt, for terre of hym selfe is to kene and it is a fretter & no healer, without it be medled with some of these.

¶ To make brome salue.

**A** medycyne to salue pooze mens shepe & thike terre to costly, but I dout not but and ryche men knowe it they wolde vse the same.

**T**ake a mete full of brome, cropes, leaues, blossomes and all, and chop the very small and then seeth them in a pan of .xx. gallons with  
L. v. rekening

## The boke.

bennyng water, tyll it begyn to wate thycke lyke  
a gelly, then take two pounde of shepe suet mol-  
ten, and a pottell of olde pyssle and as moch byrne  
made with salte, and put all in to the sayde panne  
and styre it aboute and then strayne it thowowe  
an olde cloth and put it into what vessell ye wyll  
And yf your shepe be newe clipped then make it  
like warme, and then washe your shepe there w<sup>th</sup>  
a sponge or a pece of an olde mantell or of a fol-  
dyng of suche softe cloth or woll, for spendyng  
to moch of your salve. And at all tymes of þ<sup>e</sup> yere  
after ye maye relent it and nede requyre, & make  
wyde shedes in the wolle of the shepe / & anoynte  
them with it, and it shall heale the scabbe and kyl  
the shepe lyce, and it shall not hurte the wolle in þ<sup>e</sup>  
sale therof. And those þ<sup>e</sup> be washed wyll not take  
scabbes after yf they haue sufficiente meate, for  
that is the best grece þ<sup>e</sup> is to a shepe to greace him  
in the mouth with good meate, the whiche is also  
a greate sauegarde to the shepe for rottyng except  
there come myldewes, for he wyll chole the best if  
he haue pléye. And he that hath but a fewe shepe  
moderate this medecyne accordyng.

**I**f a shepe haue mathes, *vigils.*  
If a shepe haue mathes ye shall perceyue it by  
her bityng or fylchyng, or making of her tayle  
and most comenly it is moyst & wete, and yf it  
be nygh vnto the tayle it is oftymes grene & fylled  
with his donge, and then the shepcherd must take  
a payre of sheres and clipp away the woll bare to  
the shyn, and take a handfull of dype muldes and  
caste the muldes therupō to dype vp the wete and  
then wypp the muldes awaye & laye terre there as  
the mathes were and lytle further, and thus loke  
them

# of husbandry. fo. xxi.

them euer daye & mende them yf they haue nede.

**B**lyndnesse of shepe and other diseases.  
and remedies therfore.

**T**here be some shepe that wyl be blynde a  
season, and yet mende agayne. And if thou  
put a lytle terre in hys eye, he wyl mende  
the rather, there be dyuers waters & other  
medicines wolde mende hym, but this is the most  
comen medicine that the shepeherdes vse.

**T**he woyme in a sheps fote & helpe therfore.

**T**here be some shepe þ haue a woyme in hys  
fote þ maketh them to halt. Take the shepe  
and loke betwene hys clefe, & there is a lytle hole  
as muche as a great pins head, & theretu groweth  
fyue or syxe blacke heares lyke an ynch longe and  
more, take a sharpe poynted knyfe & slyt the skyn  
a quarter of an ynch longe aboue the hole and as  
much beneth, & put his one hande in the holow of  
the fote vnder the hinder clefe, and set his thombe  
aboue almoost at the slyt & thrust hys fynger vnder  
derneath forwarde, & with your other hãde take the  
blacke heares by the ende or by the knyfes poynt,  
& pul al the heares a lytle & a lytle, and thrust after  
his other hande with hys fynger & hys thombe, &  
there wyl come out a woyme lyke a pece of fleshe  
migh as much as a lytle fynger. And whẽ it is out  
put a lytle terre into þ hole, & it wil be shortly hole

**T**he bloode and remedy yf it come betyme.

**T**here is a sickness amonge shepe is called þ  
bloode, that shepe þ hath that wyl dye so-  
denly and or he dye he will stande styll and hange  
downe the head & other while quake. If the shepe  
herde can espye him take him and rub hym about  
the head, and specially aboute hys eares and vnder  
der

## The boke

ber his eyen, and wyth a knyfe out of hys eares in the myddes, and also let hym blede in a bayne vnder his eyen, and yf he blede wel he is like to lyue and yf he blede not then kyl hym & saue hys flesch for yf hedpe by hym selfe the fleshe is lost, and the skyn wyl be farre roddier like blood more then a nother skyn shal be. And it taketh moost comenly of the fastest and best lhyng.

**T**he pokes and remedy therfore. The pokes appere vpon the skyn, and are like red purples as brode as a farthyng, & there wyl dye many. And the remedy therfore is to handle all thy shepe, & to loke on euery part of their bodyes, & as many as ye fynde taketh therwith, put them in freshe new grasse and kepe them fro their felowes, & to loke hys flocke ofte & drawe them as they neade. And yf it be in somer tyme that there be no frost then washe the, howe be it some shepherdes haue other medicines.

**T**he woode yuel and remedy therfore.

**T**here is a syknes amonge shepe is called the woode euill. And that cometh in the spryng of the yere and taketh them most comenly in the legges or in the necke, and maketh them to halte and holde theyr neckes a wy. And the most part þ haue that syknes wyl dye moztly in a day or two. The best remedy is to washe the a lytle & to chaunge their grounde & to byngne the to lowe grounde and freshe grasse. And that syknes is most comenly on hilly grounde, ley grounde, & ferny grounde. And some men vse to lette them blood vnder the eye in a bayne for the same cause

**T**o washe shepe.

In June

**I**n June is tyme to sheere shepe, and oz they be shorne they muste be verpe well waschen, the which shalbe to the owner great profit in the sale of his wol, & also to the cloth maker, but yet beware þ þ put not to many shepe in a pen at one tyme noher at the washyng nor at þ Mering for feare of murderynge oz overpessing of their felowes, & that none go away tyl he be clene washē and se þ they that holde the shepe by the head in þ water, holde his head high ynough for drowning

**¶ To sheere shepe.**

**T**he hede of the sheeres for twichynge the shepe wyth the sheares & specially for pysskyng wyth the point of the sheares, and the shepe herde be allwaye ready wyth his tarbox to salve them. And se that they be well marked both eare marke, pyche marke, and rodel marke, and let the woll be well folden oz wonde wyth a woll wynde that cā good skyll therof, the which shal do much good in the sale of the same.

**¶ To draw & sever the bad shepe frō the good.**

**W**hen thou hast al shorne the shepe, it is then best tyme to draw them, and to sever them in dyvers sortes, the shepe that þ wylt fede by the selfe, the ewes by them selfe, the Marehogges and theyves by them selfe, the lambes by them selfe, wedders and the rammes by them selfe, yf thou haue so manye pastures for them, for the byggest wyl beate the wchell wyth hys head. And of euey sort of shepe it maye fortune there be some that lyke not and be weake, those wolde be put in freshe grasse by them selfe, and when they be a lytle mended then sell them, and ofte chaunge of grasse shal mende all maner of catell,

**What**

## The boke

**W**hat thynges rotteth shepe.

**I**t is necessary that a shepheard shulde know what thinge rotte shepe & he might kepe them the better. There is a grasse called spereworte and hath a longe narrow leafe lyke a speake head and it wyll grow a fote hygh, and beareth a yelow floure as brode as a peny, and it groweth alway in lowe places where the water is vled to stande in wynter. Another grasse is called penny grasse, and groweth lowe by the earth in marly grounde, and hath a leafe as brode as a penny of two pens and neuer beare they flour. All manner of grasse that the lande flode runneth ouer is ill for shepe bycause of the lande and fylth that lyeth vpon it. All marres grounde and marke grounde is ill for shepe, the grasse that groweth vpon fallowes is not good for shepe, for there is much of it weede, and oftentymes it cometh vp by the rote & that byngeth erth with it: and they eate both. yc. Wylde we grasse is not good for shepe, & that shal ye know two wayes. One is by the leaues of the trees in moynynge, and specially of okes, take the leaues and put thy tong to them, & thou shalt fele lyke honny vpon them: and also there wyl be many kyllet vpon the grasse & that causeth the myledew, wherfore they maye not wel be let out of the folde tyll the sunne hath dominacyon to dry them away. Also hunger rotte is the worst rot that can be, for there is neyther good flesh nor good skyn, and that cometh for lacke of meat, & so for hunger they eate suche as they can fynde, & so wyl not pasture shepe, for they scldom rotte but with myledewes, and then wyl they haue much tallow and fleshe/and a good skyn. Also whyte suckes be ill for



## of husbandrye      fol. rxtiii.

for shepe in pastures and in falowes. There is a nother rotte is called pelles rot, and that cometh of great wete specially in wode countreys whers they can not drye.

**T**o knowe rotten shepe dyuers maner of wayes wherof some of them wyll not sayle.

**A**nd if it be ruddy, & haue red strynges in the whyte of the eye, then he is sounde, & yf the eye be whyte lyke talowe and the strynges darke colored then he is rotte. And also take that shepe & open y<sup>e</sup> woll on the syde, & yf the skyn be ruddy coloz and dry then is he sounde, & yf it be pale colored & waspy then he is rotten. And when ye haue opened y<sup>e</sup> wolle on the syde/take a lytle of the wol betwene thy fynger and thy thombe & pul it a lytle, and yf it stycke fast he is sound, and yf it come lightly of he is rotten. Also whē y<sup>e</sup> haue kyde a shepe his belly wyll be full of water yf he be soze rotten, & also the fat of the fleshe wyll be yelowē yf it be rotten. And also and thou cut the lyuer, therein wyll be lytell quyknes lyke flocks, & also the lyuer wyll be full of knottes and whyte blysters yf it be rotten and also seth the liuer if he be rotten it wil breake in peces, & yf it be sounde it wyll holde togyther.

**T**o byc leane cattell.

**T**hese husbandes and they that wyll thyrue they must haue both kye, oxen, horses, mares, & ponge catel, and to reyre & byede euer yppere some calves & foles, or els shall he be a byer. And yf y<sup>e</sup> shalte bye oxen for the ploghe se that they be yong and not goutye, nor broken of heare nother of sayle, nor of ppsell. And yf thou bye kye do the payle se that they be yong & good to mylke.

and

## The booke.

and fede her calves well. And yf thou bye kepe oꝝ open to fede, the yonger they be the rather they wyll fede but loke well that the heare stare not, & that he lyke hym selfe, and be hole mouthed, and want no teth. And though he haue the goutte, and be broken both of tayle and pyssell, yet wyll he fede. But the gouty ore wyll not be dyuen far, and se that he haue a brode rybbe and a thyck hyde, and to be lose skynned þ̄ it lyke not harde nor streyt to his rybbes, for then he wyll not fede.

¶ To bye fatte cattell.

**A**nd yf thou wylte bye fat open oꝝ hye, haue them and se that they be softe on the fore crop behynde the shulder and vpo the hyndermost ryb and vpon the hucklebone, and þ̄ nath by the tayle. And se the ore haue a great cod and the cowe a great naupl for then it shuld seme þ̄ they shuld be wel talowed. And take hede where thou byest any leane cattel oꝝ fat, and of whome & where it was bred. For if thou bye out of a better grounde then thou haste thy selfe, that cattell wyll not lyke with the. Also loke that there be no manner of syknes among the cattell i that townshipp oꝝ pasture that thou byest thy cattel out of. For yf there be any murren oꝝ longsaught, it is great jeopardy, for a beast may take syknes ten oꝝ twelue dayes oꝝ moze oꝝ it appere on hym.

¶ Dyuers syknesches of cattell, and remedies therfore, and fyrste of murren.

**A**nd yf it fortune to fall murrenne amonge thy beastes, as God forbode, there be menne ynowe can helpe theym. And it comethe of a ranknes of blode & appereth most comenly fyrste in the hede, for his hed wyll swell & his eyen waxe grate

great and ronne of water and froth at the mouth  
and then he is paste remedy, and wyllye dye shortly  
and wyllye eate after he be sycke. Then sle hym and  
make a depe pyt fast by there as he dyeth and cast  
hym in, and couer hym with erth that no dogges  
may come to þe carpen. For as many bestes as fe-  
leth the smel of that carpen art lykely to be infecte  
and take the skyn & haue it to the tanners to sell  
and byngge it not home for parell þe may fall And  
it is comenly vsed and cometh of a greute charite  
to take the bare heed of the same beast and put it  
vpon a longe pole & set it in a hedge faste bounde  
to a stake by the hye waye syde, that euery man þe  
sydeth or goeth that way maye se and knowe by  
that sygne that there is sykkenes of cattel in that  
townshipp. And the husbandes holde an opinyon  
that it shall the rather cease. And when the beast  
is flene there as the murren doth apere bytwene  
the fleshe and the skynne, it wyllye yse by lyke a  
silly and froth an ynch depe or moze, & this is the  
remedy for the murren. Take a small curten corde  
and bynde it hard aboute the bestes necke, & that  
wyllye cause the bloude to come into the necke & on  
eithur syde of the necke there is a vayne þe a man  
may fele with his synger, and then take a bloude  
pyon and let it streyght vpon the vayne, & smyte  
hym bloude on both sydes, and let hym blede the  
moutenaunce of a pynte or nygh it, & then take  
awaye the corde and it wyllye staunch bleding. And  
thus serue all thy cattel that be in that close or pa-  
sure & there shall no mo be sycke, by gods leaue.

¶ Longsaught, and remedy therfor.

There is another maner of sykkes amon-  
g beestes is called longsaught, & that sykkes  
D. i.

## The boke.

wyll endure longe, and ye shall perceyue it by his  
hopspynge/ he wyll stande moche and eate but a ly  
tel and wake very holow and thynne. And he wyll  
hoppe twenye times in an houre, and but few of  
them do mende. The beste remedye is to kepe thy  
catell in surdye places, and as many as were in  
companye with that beaste that tyfte feli speke/  
to lette them a lytle bloude. And there be many  
men that can seuer them, and that is to cutte the  
dewe lappe before, and there is a grasse that is  
called fetergrasse. And take that grasse and bruse  
it a lytle in a mortet, and putte therof as moche  
as an henne egge into the sayde dewe lap, and se  
it fall not out. Thus I haue bene vled, and me hathe  
thought that it hath done good.

Dewebolue, and the harde remedye therfore.

**A**nother dysleale amonge beastes is called  
dewebolue, and that cometh when a hun-  
gre beaste is put in a good pasture ful of  
raie grasse, he wyll eate so moche that his  
sydes wyll stide as hye as his backebone, and other  
whyle the one syde more then the other, and but fewe  
of them wyll dye, but he may not be dysed hastily  
nor labourd beyng so swollen, and the substaunce  
of it is but wynde, and therfore he wolde be softely  
dysuen and not syt downe. Howbeit I haue seen  
a man take a knyfe and thruste hym thorow the  
thynne and the fleshe two ynches depe or more,  
syre ynches or more fro the rygge bone, that the  
wynde may come out. For þe wynde lyeth betwene  
the fleshe and the greates paunche.

Rysen vpon, and the remedye therfore.

**A**nother dysleale is called Rysen vpon, and  
no man can tell howe, nor wherof it cometh  
but

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but ye shall perceiue that by swelling in the head and specially by the eyes, for they will runne on water and close his sightes, and wyl dye shortly wythin an houre or two, yf he be not holpen, this is the cause of hys dyscase. There is a blyster ry- sen vnder the tonge, the whiche blyster muste be slytte with a kniue a crosse, When ye haue pulled out the tonge rubbe the blyster wel with salt, and take an hennes egge and breake it in the beastes mouth well and all, and caste salte to it and holde vp the beastes heade that all maye be swallowed downe into the bodye. But the breakinge of the blyster is the greates helpe, & dyue the beast a lytell aboute, & this shal saue hym by the helpe of Iesu.

¶ The turne and remedy therfore.

**T**here be beastes that wil turne about whē they eat their meat, and wyl not fede, and is great leopardy for falling in pyttes, dyches, or waters, & it is bicause that there is a bladder in the fozhed, betwene the brayne panne & the braynes, the whiche must be taken out, or elles he shall neuer mende but dye at length, & this is the remedy & the greatest cure that can be on a beast. Take that beast and cast hym downe & bynde his foure fete togyther, and wyth thy thombe thruste the beast in the fozheade, and where thou fyndest the softest place, there take a knyfe and cutte the skynne thre or four ynches on both sides betwene the hoznes, & as much beneth towarde the nose, & flice it and turne it vp, and pyn it fast wyth a pyn. And with a knyfe cutte the brayne panne two ynches brode & thre ynches longe, but se that knyfe go no depar then the thynknes of the bone for per- clyng of the brayne, and take awaye the bone

## The boke

and then thou shalt se a bladder ful of water two ynches longe and more. Take that out & hurt not the brayue, and then let downe the skyn & sowe it fast there as it was before, and bynde a cloth two or thre folde vpon hys forehead to kepe it fro colde and wete ten or twelue dayes: thus haue I sene many wended, but yf the beast be fat & any reasonable meat vpon him, it is best to kyl him, for the there is but lytle losse, & yf the bladder be vnder the horne it is past cure. I thepe wyl haue the turne as wel as a beast, but I haue sene none meded.

### The warrybzyde and the remedy.

**T**here be bestes þ wyl haue warrybzydes in dyuers partes of their body and legges and thys is the remedy. Cast him downe & bynde hys four fete together, & take a culture or a payre of tonges or suche other yron, and make it glowyng hote, & yf it be a longe warrybzyde, sepye it of harde by the body, and yf it be in the begynnyng & be but flatte, then laye the hote yron vpon it and sepye it to the bare skynne, & it wyl be hole for ever, be it hoxle or beast.

### The foule and the remedy,

**T**here be bestes that wyl haue the foule & that is betwene the clese somtyme before and somtyme behynde, and it wyl smell & cause hym to halte, & thys is the remedy, cast hym downe and binde his foure fete together, and take a rope of heare or a rope harde wythen together and put it betwene hys clees, and drawe the rope to and fro a good season tyll he blede well, & then laye to it soft made terte, and binde a cloth about it that no myxe nor grauell come betwene þ clees, and put him in a pasture, or to stande styll in the house



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house, and he wyl be shortly hole.

¶ The goute without remedy.

**T**here be bestes that wyl have the goute, & most comenly in the hinder fete, & wil cause hym to halte and go storkely. And I knewe neuer man that could helpe it or fynde remedy therfore, but alonly to put hym in good graske & fede hym.

¶ To reyre calves.

**I**t is conuenient for a husbände to reyre calves and specially those þ̄ come betwene Candlemasse and May/for þ̄ season he may spare mylke best, & by that tyme the calfe shal be wayned there wyl be graske ynough to put hym vnto. And at wynter he wyl be bygge ynough to saue hym selfe amonge other bestes, wyth a lytle fauour. And the dam of the calfe shal bull agayne, & bynge another by the same tyme of þ̄ yere, and yf thou shalt tary tyll after May, the calfe wolde be weake in wynter, and the dam wolde not bull agayne but oft tyme go barren. And yf thou shalt reyre a calfe that cometh after Myghelmas it wil be costly to kepe the calfe all the wynter season at hey, and the dam at harde meate in the house as they vse in the playne champpon countreys. And a cowe shal gyue more mylke wyth a lytle graske and straw lyenge without in close, thē she shal do with hey and straw lyeng in a house, for the harde meate dyeth by the mylke. But he that hath no pasture muste do as he may: but yet it is better to the husbände to sel those calves thē to reyre thē by cause of the cost & also for the profite of the mylke to his house, & the rather the cowe wyl take the bull. If the husbände go with an oxe ploughe, it is conuenient that he reyre two oxe calves, and

## The boke.

two cowe calves at the lest to vpholde hys stocke and yf he may do mo it wyll be moze profyt. And it is better to wayne thy calves at grasse, then at hard meat if they went to grasse before. And that man that may have a pasture for his hys and another for his calves, and water in them both, then may he reyre and bryede good bestes wyth lyghte coste. And yf thou wayne thy calves wyth hey, it wyll make them great bellies, and the rather they wyll rotte when they come to grasse, and in wynter they wolde be put in a house by them selfe and gyven h. y on the nyghtes and put in a good pasture on the daye, and they shal be muche better to handell when they shalbe hys or oxen.

### The gelde calves.

**I**t is tyme to gelde his oxen calves in the olde of the mone, when they be .x. or .xx. dayes olde for then it is lest leopardy and the ore shalbe the moze hys and the lenger of body, and the lenger hoyned, and that maye be wel proued to take two ore calves both one kynde one makynge, and both of one age, gelde one of them and let the other go forth and be a bull. And put the both in one pasture tyl they be four or fyve yere olde, and then shal ye se the ore calfe farre greater every waye then the bull. There is no cause but the geldyng, and yf thou gelde them not tyl they be a yere olde there is moze leopardy, he shalbe lasse of body, and shorter hoyned.

### Horses and mares to drawe.

**A** husbande may not be without horses and mares or both, and specially yf he go w a horse plough he must have both his horse to drawe and his mares to brynge coltes to vpholde the stocke, and yet at many tymes they may draw well

well yf they be well handeled. But they may not  
 beare cakes nor be rydned vpon no turneps when  
 they be with sole, & specially whē they haue gone  
 with sole. xx. or xxiiii. weekes for then is the grea-  
 test icoperdye. For and she be ryden vpon and set  
 vpon hote or turned out and take colde she wyl cast  
 her sole, the which wolde be great losse to the hus-  
 band. For she wyl labour & beare when she hath  
 soled and drawe when she is with sole as well as  
 a horse. It is conuenient for a husband to know  
 when his mare wolde be horsed. It is the comen  
 saynge that she wyl take the horses within ix. or  
 x. daies n. or xi. after that she hath soled, but that say-  
 eng I holde not with, for & she so do she wyl not  
 holde therto, for that horse doeth dyue her to it,  
 but. xx. dayes after is tyme ynough to byng her  
 to a horse for she wyl not holde to it except she be  
 hene of horsynge, and that shall ye knowe by her  
 Chap, for that wyl twyle open and close agayne  
 many tymes in an houre. And then byng her to a  
 horse and lette her be with hym a day or a nyght,  
 and that is suffycient, for it is better to kepe the  
 horse from a mares then to go with them for dy-  
 uers causes, and specially he shalbe moze lustye &  
 the mo horse coltes shal he get. But he that hathe  
 very many mares may not alway attende thē but  
 let thē go togyther & take as god sendes it. Some  
 men holde an opinon, that put a horse to a mare  
 in the begynnyng of the mone, after it be pyyme,  
 and he shall get a horse sole. And some men saye  
 to the contrarie that and he putte to the mare in  
 the olde of the mone, he shulde gette horse soles.  
 And I saye it maketh no matter whether, for this  
 cause I haue proued, I haue my selfe. lx. mares &

## The booke.

more able to beare the horse, and from May day  
vnto saynt Barthilmewes daye, I haue. v. or. vi.  
horses going with them both day and nyght and  
at the folynge tyme, I haue vpon one day a horse  
sole, And on the nexte daye or seconde a mare sole  
and on the thyrde or fourth day next after a horse  
sole and on the nexte daye or seconde a mare sole  
and on the thyrde or fourth day next after a horse  
agayne, and so euery weke of both sortes, and by  
theyr opinyon or reason I shulde haue. xiiii. dayes  
together horse soles, and other. xiiii. dayes togy-  
ther mare soles. And me semes þ those men that  
holde that opinyon speke sophistically that yf so  
be they larde any wagers therupon þ they shulde  
both wyne in theyr owne conceyte by this reason  
whether it were get in the new of the mone or the  
olde of the mone, 't is a horse sole because a horse  
gate it, though it be fely sole, and it is a mare sole  
because a mare soled it, though it be a horse colte  
And so (diuers respectib<sup>9</sup>) theyr opinyons maye  
be true But of one thyng, I am certayne that  
some one horse wyl get more horse soles then some  
other horse wyl doo, And lyke wyse a mare wyl  
beare more mare soles then some other mare wyl  
do, though they be horsed both in one horse. We  
semeth there is no reason why, but the lustines of  
the nature of both parties whether of them shal  
haue the dominacyon. But and ye haue mares of  
diuers colours, then do as I do, seuer them in dy-  
uers parcels, & put to your whyte mares a greye  
horse or a whyte horse that hath no whyte rath in  
the foreshed and to your greye mares a whyte horse  
so that he be not all whyte shyed about þ mounth  
And to your mares of coloz þ haue no whyte vpon  
them

them a colored horse & hath moche whyte on hym  
and to your colored mares of meyn white a horse  
of colour of mayne whyte, And thus shall ye haue  
well coloured coltes, it makes no matter of what  
color & horse be of, so he be nether whyte nor grey  
for and ye put a whyte horse to a coloured mare  
she shall haue most comenly a sandy colte lyke an  
pion grey, neyther lyke fyre nor damc. Howbeit I  
haue sene and knowen many mares & wyll haue  
theyr colte lyke the horse that gate it, the which is  
agayn kynde of mares for a man may rather get  
one good horse then many good mares.

**¶** The losses of a lambe, a calfe or a sole.

**I**t is lesse hurt to a man to haue his cow to  
caste her calfe, then an ewe to cast her lambe  
for the calfe wyll souke as moche mylke or it be  
able to kyll as it is worth, and of the ewe cometh  
no profyte of the mylke but the lame. Howbeit  
they vse in some places to mylke theyr ewes whē  
they haue wayned theyr lambes, but that is great  
hurt to the ewes & wyll cause them that they wyll  
not take the ram, at the tyme of the yere for po-  
uertye, but go barrē. And yf a mare caste her sole  
that is thysle so greate losse, for yf that sole come  
of a good byede, as it is necessary euey mā to pr-  
uyde, for as much costes and charges hath a bad  
mare as a good. In shorte space & sole with good  
kpyng may be solde for as moche money as wold  
beye many calves and lambes.

**¶** What catel shulde go togyther in one pasture

**B**esties alone nor horses alone nor shepe a-  
longe, excepte it be shepe vpon a very hyghe  
grounde wyll not eate pasture euē but leaue  
many in fees and high grasse in diuers pla-

## The booke

ces excepte it be ouer layde w<sup>th</sup> catell. Wherfore know þ<sup>e</sup> hoxles & beastes wyl agre well in one pasture, for there is some maner of grasse þ<sup>e</sup> a hoxse wyl eat & as a beaste wyl not, as the fitches, flac shes and lowe places, & all the holow bundes and pppes growe therein. But hoxles & shepe wyl not so well agre excepte it be shepe to fede, for a shepe wyl go on a bare pasture & wyl eate the l<sup>o</sup> etelle grasse, & so wyl a hoxse but he wolde haue it longer. Howbeit he wil eat as nigh þ<sup>e</sup> erth as a shepe but he can not so sone fyll his belly. To a C. beastes he maye put .xx. hoxses, yf it be lowe grounde and yf there be grasse ynoughe put in a C. shepe, and so after the rate be the pasture more or lasse, and after this maner they may fede & eat þ<sup>e</sup> close euen and leaue but fewe tuftes. And yf it be hygh ground put i mo shepe and lasse beastes & hoxses. Melch kye & draught oxen wyl eate a close much harer then as many fat kye & oxen. And a melche cowe maye haue to moch meate, for and she waxe fatte she wyl the rather take the bull, and gyue lesse mylke for the fatnesses stoppeth the poodres & the bayne that Mulde byng the mylke to the pappes. And therfore meane grasse is best to kepe her in meane estate. And yf a cow be fat when she shall calue, then is there great ieopardye in her, and the calfe shalbe the lesse, but ye can not gyue your draught ore to moch meate, excepte it be the aftermath of a lowe mowē medow, for that wyl cause hym to haue the gyre, and then he may not wel labour. And there be to moch grasse in a close the catell shall fede a greate deale the worse, for a good byt to þ<sup>e</sup> earth is sufficient, for & it be longe the beaſt wyl byte of the top & no more. For that



## of husbandry. Fo. xxx.

is swete, & the other lyeth still vpon the grounde and rotteth, and no beastes wyl eate it but hoxses in wynter, but these beastes hoxse and shepe maye not be foddered togyther 'n wynter, for then they wolde be seuered, for els the beastes with theire hoxnes wyl put both the hoxses & the shepe & goze the in theire bellies. And it is necessary to make standyng cratches to cast theire fodder in, and the stauies set nyghe ynough togyther for pullynge theire fodder to hastely out for medynge. And yf it be layed vpon the erth the fourth part thereof wyl be lost, and if ye laye it on the earth, lay it euery time in a newe place, for the old wyl marre the newe.

¶ The properties of hoxses.

**T**hou grasper þ may fortune to be of myne opinyon or condicpon, to loue hoxses and yonge coltes or foles to go amonge thy catell, take hede þ thou be not begyled as I haue ben an hundred tymes and moze. And fyrste thou shalt know that a good hoxse hath. liii. properties that is to say. ii. of a man. ii. of a baulon or bagger. liii. of a Lyon. ix. of an ore. ix. of a hare. ix. of fore. ix. of an asse, and. x. of a woman.

¶ The two properties þ a hoxse hath of a man.

**T**he fyrst is to haue a proude harte, and the seconde is to be bolde and hardy.

¶ The two properties of a baulon.

¶ The fyrste is to haue a whyte rase or ball in the forehead, the seconde to haue a whyte fote.

¶ The four properties of a Lyon.

¶ The fyrste is to haue a brode brest, the seconde to be styffe docked, the thyrde to be wyde in countenance, the fourth to haue foure good legges.

¶ The. ix. properties of an ore.

The

## The booke

**T**he first is to be brode rybbed, & seconde is to be low drawned, & thyrde to be mozt pasturned, & fourth to haue great senewes, the fyft to be wyde betwene the challes, the syxt to haue greate noses, the seuenth to be byg on the chyn, the eight to be fat & wel fed, the .ix. to be vpryght standyng.

**T**he .ix. properties of a hare.

**T**he firste is styffe eared the seconde to haue greate eyen, the thyrde rounde eyen, the fourth to haue a leane head, the fyfte to haue leane knees, the syxt to be wyght on fote, the seuenth to turne vpon a lytle ground the eyght to haue mozt buttockes, the nynth to haue two good syllettes.

**T**he .ix. properties of a fox.

**T**he fyfte is to be prycke eared, the seconde to be lytle eared, the thyrde to be rounde syded, the fourth to be syde tayled, the fyft to be mozte legged, the syxt to be blacke legged, the seuenth to be mozte trottyng, the eight to be well colozed, the nynth to haue a lytle head.

**T**he .ix. properties of an Asse.

**T**he fyfte is to be small mothed, the seconde to be longe rayned, the thyrde to be thynne cressed, the fourth to be streight backed, the fyfte to haue smal stones, the syxt to be lathe legged, the .vi. to be rounde footed, the eight to be halowe footed, the nynth to haue a rough fote.

**T**he .x. properties of a woman.

**T**he fyft is to be mery of chere, the second to be wel paced, the thyrde to haue a brode forheade the fourth to haue brode buttockes, the fyft to be harde of warde, the .vi. to be easy to leape vpon the .vii. to be good at longe turney, the .viii. to be wel sturring vnder a man, the .ix. to be alway busy

## of husbandry. Fo. xxxi.

by wyth the mouth, the tenth euer to be chowynge on the byddel.

**I**f myght fortune I coude shew as many defaultes of hoxses as here be good properties, but then I wulde bryake my promysse that I made at Grombalde bridge, the fyrst tyme that I went to Wyppon for to by coltes. But it is to suppose, that yf a hoxse want any of these properties that he wulde haue a defaulte in the same place / and thys is sufficient for thys tyme.

The diseases and sozance of hoxses.

**N**owe it is to be knowen, the sozance and diseases of hoxse, and in what partes of theyr bodes they be, that a man maye the rather perceyue them. And howbeit that it may be agayne my profyt: yet I wyl shewe you suche as cometh to my mynde.

The lampas.

**I**n the mouth is the lampas, and is a thynke kynne ful of blood hangyng ouer his teth aboue that he may not eate.

The barbes.

**T**he barbes be lytle pappes in a hoxse mouth, and let hym to byte, these two be sone holpen.

Woynyng of the tonge.

**W**oynyng of the tonge is an euyl dyscase and harde to be cured.

Dursty.

**D**ursty is a dyscase in a hoxse body, and maketh hym to blowe mozte and appeareth at hys nosethyles & cometh of colde, & may be wel medyd.

Broken wynded.

**B**roken wynded is an yll dyscase, and cometh of cunnynge or rydyng ouer much & specially mozte  
ly al-

## The booke

is after he is wattred, & apereth at his nose thryll at hys flank, and also at his ruel, and wyl not be mended and wyl much blow & cough yf he be soze chafed and it wyl least apere when he is at grashe.

### ¶ Glaunders.

¶ Glaunders is a dis ease that maye be mended & cometh of a heat and a sodeyne colde, & apeareth at his nosethryls and betwene his chal bones.

### ¶ Moynge in the chyne.

¶ Moynge in the chyne is a dis ease incurable and it apereth at his nosethryll lyke oke water. A glaunder when it breaketh is lyke matter: broken wynded and purlynes is but shott blowyng.

### \* Stranguelyon.

¶ Stranguelyon is a light dis ease to cure, and a horse wyl be very soze lyke therof and cometh of a chafynge heate that he sweate, & after it wyl ryle and swell in diuers places of hys body as muche as a mans fytt and wyl break by it selfe yf it be kepte warme or els is there icopardy.

### \* The hawe.

¶ The hawe is a sozance in a horse eye & is lyke a grisel & maye be well cut out, or els it wyl haue out his eye & that horse that hath one, hath comē ly two.)

### † Blyndnesse.

¶ A horse wyl ware blynde wylh labour, and that may be cured be tyme.

### † Wyues.

¶ The wyues is a sozance vnder a horse eare by twene the ouer ende of the chal bones & the necke and are rounde knottes bytwene the chynne and the fleshe lyke tennes balles, and yf they be not kylde they wyl ware quicke, and eate the rootes of the horse eares, and kyll hym.

The

## of husbandry. Fol. xxxii.

### ¶ The cordes.

¶ The cordes is a thynne that wyll make a horse to stumble and ofte to fall, & apereth before & forther legges of the body of the horse, and may wel be cured in two places, & there be but fewe horses but they haue parte therof.

### ¶ The farcyon.

¶ The farcyon is an yll sozance and may be well cured in the begynnyng and wyll apere in diuers places of his bodye, and there wyll ryse pynples as moch as half a walnut shel, & they wyll solow a dayne and wyll bryake by it selfe. And as many horses as do playe with hym that is soze & gnaw of the matter & runneth out of the soze shall haue the same sozance within a moneth after, and therfore kepe the sycke from the hole. And yf that sozance be not cured be tyme he wyll dye on it.

### ¶ A malander.

¶ A malander is an yll sozance & may be wel cured for a tyme, but with yll hepyng it wyll come agayne and appereth on the further legges in the bendyng of the kne behynde, and is lyke a scabbe of skalle. And some horse wyl haue two on a legge within an ynche togyther, and they wyll make a horse to stumble and other whyle to fall.

### ¶ A scelander.

¶ A scelander is in the bendyng of the leg behynde lyke as the malander is in the bendyng of the leg before, and is lyke a malander & may be cured.

### ¶ A serewe.

¶ A serewe is an yll sozance, and is lyke a splent but it is a lytle longer and more, and lyeth by to the knee on the inner syde. And some horses haue a through serewe on both sydes of the legge, and that

## The booke.

that horse must nedes stumble and fall, and harde it is to be cured.

### A splent.

**A** splent is the least sozance that is, þ̄ alwaye continueth except þ̄ lampas. And many men take vpon them to amende it and do paye it.

### A ryng bone.

**A** ringbone is an yll sozance, & appereth befoze on þ̄ fote a boue the hofe aswel befoze as behynde and wyll be swollen thre ynches brode & a quarter of an ynche oꝝ moze of hyght, and the heare wyll stare and waxe thynne, & wyll make hym to halte and is yll to cure yf it growe longe.

### Wyndegalles.

**W**yndegals is a lygat sozance, and cometh of greate laboure and appereth so cyth̄r syde of the ioynt about the fetlokes aswell befoze as behynd and is a lytle swollen with wynde.

### Mozefounde.

**M**ozefounde is an yll sozance and cometh of rydynge fast tyl he sweate, and then set vp sodenly in a colde place without lyster and take colde on his fete and specially befoze, and appereth vnder the hole in the harte of the fote for it wyll growe doune and waxe whyte and cromely lyke a pomis. And also it wyll appere by process by the wyckles on the hofe, and the hofe befoze wyll be thycher & moze byckle then and he had not be mozefounde, noꝝ he shall neuer treade so boldly vpon the harde stones as he dyd befoze, but he wyll not be able to beare a manne a quarter of a pere oꝝ moze, and with good parynge and showynge as he oughte to be he wyll do good seruyce.

### The coltes pupil.

Coltes



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**C**oltes eyll is an eyll dysease, and cometh of rankenesse of water and bloude, and appereth in his scote, for there wyl he swell greete, & wyl not be harde, and sone be cured in the begynnyng. &c.

### **C**The bottes.

**C**The bottes is an yll dysease, and they lye in a horse mawe, and they be an ynche longe whyte coloured and a red heed, and as moche as a fyngers ende, and they be quycke & stycke faste in the maw sydes, it appeareth by stampinge of the horse or tromblyng, and in the begynnyng there is remedy ynoughe, and yf they be not cured betyme they wyl cate thowowe his mawe and kyll hym.

### **C**The wormes.

**C**The wormes is a lyght dysease, & they lye in the greete painche in the bely of the horse, & they are wyynyng of colour lyke a snake syre ynches in length greete in the myds & sharpe at both endes and as moch as a spyndel & wyl sone be kylled.

### **C**Alfr. yde.

**C**Alfre yde is an yll dysease and cometh of great labour and rydyng fast with a contynuall sweat and then sodeynly to take a greete colde, his legges wyl be styffe and his chynne wyl stycke faste to his sydes and may be wel cured.

### **C**Paupgall.

**C**Paupgal is a sozance hurt with a saddle or w<sup>th</sup> the buckle of a trooper or suche other in the myds of the backe, and may be lyghtly cured.

### **C**A spauen.

**C**A spauen is an yll sozance, wherupon he wyl halte, and specially in the begynnyng, & appereth on the hynder legges within, & agaynst the soynne and it wyl be a lytle swollen and harde. And some

**C. i.** hoxses

## The boke.

horses haue throughe spauen, and appereth both within and without, and those be yll to be cured.

**A courbe.**

**A** courbe is an yll sozance, and maketh a horse to halte soze and apereth vpon the hynder legges freyght behynde vnder the cambozell place, and a lytell benethe the spauen, and wyll be swollen & yll to cure yf it growe longe vpon hym.

**The strynge halte.**

**T**he strynge halte is an yll dyscase, & maketh hym to twyche vp his legge sodenly and maketh hym to halte, and cometh ofte with a colde, and both not appere outwarde.

**Enterfye.**

**E**nterfye is a sozance & cometh of yll moyng and appereth ofte both behynde & before bytwene the fete agaynst the fatlockes there is no remedy but good moyng.

**Wyllettes.**

**W**yllettes is an yll sozance and appereth in þe fytlocke behynde, and causeth the heare to shedde thre or four inches of length & a quarter of an inch in brede lyke as it were bare and yll to cure but it may be perceyued and specially in wynter tyme.

**The peynes.**

**T**he paynes is an yll sozance and appereth in the fetlockes, and wyll swell in wynter tyme and oyle of water, and the herye wyl stare & be thynne and yll to cure, but it wyll be sene in wynter.

**Cratches.**

**C**atches is a sozance wyll cause a horse to halt and cometh of yll keepyng, and appereth in the pasturnes lyke as the skyn were cutte onerthwarte that a man may lay in a wheate strawe, and it is sone

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soone cured.

† Atteynte.

¶ Atteynt is a sozance that cometh of an ouer rechyng if it be before, & if it be behind it is of prestyng of another horse & which may be sone cured

† Graueynge.

¶ Graueynge is an hurte wyl make an horse to halte and cometh of grauel and lytle stones that goeth in betwene the slough and the harte of the fote, and is sone mended.

\* Acloued.

¶ Acloued is a hurte that cometh of yll shoyng when a smyth dryueth a nayle in to the quyrke, the which wyl make him to halte, & is sone cured.

¶ The scabbe.

¶ There is a disease amonge horses is called the scabbe, and it is a skorfe in diuers places of hys body. And it cometh of pouertie and yll keepynge and is mooste comenly amonge olde horses, and wyl dye therupon, and may be wel cured.

¶ Lowly.

¶ There be horses that wyl be lowly, and it cometh of pouertie colde and yll keepynge, and it is moost comenly amonge yonge horses, & men take lytle hede vnto it, and yet they wyl dye therupon and it maye be sone cured.

¶ Wartes.

¶ There is a defeaute in a horse that is nether sozance, hurt, nor disease, & that is if a horse warte wartes behynde beneth the spauen place, for then he is no chapmans ware pf he be wylde, but & he be tame and haue bene rydden vpon, then caueat emptor, beware the byer for & byer hath both hys eyes to se & hys handes to handle. It is a sayinge

E.ii.

that

## The boke

that such a horse shulde dye sodenly whē he hath lyued as many yerres as þ̄ mone was dayes olde oꝝ suche tyme as he was soled.

**T**he sayenge of the frenche man.

**T**hele be sozance hurtes, and diseases, that be nowe come vnto my mynde, and the frenche man sayeth. *Moit de lange et de eschine, souat maladie saunce medecine.* The mourning of the tonge and of the thyne are diseases wythout medecyne oꝝ remedy, & further he sayeth. *Gardes bien que il soit clere de vieu, que tout trauel ne soit perdu.* Be well ware that he be clere of sighte, lest all thy trauayle oꝝ iourney be lost oꝝ nyght. And bycause I am a horse master my selfe. I haue shewed yow the sozance & diseases of horses to the entent that men shulde beware & take good hede what horses they bye of me oꝝ of any other. Now be it I say to my cullomers, and those that bye any horses of me, and ever they wyl truste any horse mayster oꝝ cozlar whyles they lyue trust me.

**T**he diuersitie betwene a horse mayster, a cozler, and a horse leache.

**A** horse master is he þ̄ byeth wylde horses oꝝ coltes oꝝ byedeth the & selleth the again wylde oꝝ breaketh part of them & maketh them tame & then selleth them. A cozler is he that byeth al ryddē horses, & selleth the againe. The horse leache is he that taketh vppon hym to cure and amende al maner of diseases & sozances that horses haue. And whē these thye be met, yf ye had a poticary to make þ̄ fourth ye myghte haue such four that it were hard to trust the best of the. It were also conuenient to shewe medecines and remedies for all these diseases and sozances, put

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it wolde be to longe a pꝛocesse as thys tyme, for it wolde be as much as halfe this boke. And I haue not the perfit codpunge nor the experience to shew medicines and remedies for them al. And also the horse leche wolde not be content therewith, for it might fortune to hurt or hinder their occupation.

### † Of swyne.

**N**ow thou husbände that hast both horses and mares, beastes/and shepe. It were necessary also that thou haue both swyne & bees, for it is an olde sayenge, he that hath bothe shepe, swyne and bees, slepe he, wake he, he maye thyrue. And that sayenge is bycause that they be those thynges that most pꝛofyte yf selfe in, mozttest space w<sup>th</sup> the least cost. Then se howe many swyne thou arte able to kepe, let thē be bores & sowes all and no hogs. And if thou be able to reyre syre pygges a pere then let two of them be bores, & foure of them sowes, and so to continew after the rate. For a bore wyl haue as litel keepyng as a hog, & is much better then a hog, and moze meat on hym, & is redy at al tymes to eate in the wynter season, & to be layed in sowle. And a sowe or she be able to kyl, shal byrynge forth as many pyggs or mo as she is worth, & her body is neuer the worse, & wyl be as good bakon as a hog and a lytle keepynge, but at suche time as she hath pygges. And if thy sowe haue mo pyggs then thou wylt reyre, sel thē or eate them, and reyre those pyggs that come about lent tyme, specially the begynnynge of somer for they cā not be reyled in wynter for colde w<sup>th</sup> great cost.

### † Of bees.

**O**f bees is a lytle charge but good attēdaūce at the tyme that they shal caste the swarme.

## The booke

It is couenient that the hyue be set in a gardeyne  
or an orcharde, where as they maye be kepte frō  
the north wynde, and the mouthe of the hyue to-  
warde the sunne. And in June and Iulye they do  
most comenly cast, and they wolde haue some low  
trees nigh vnto the befoze the hyue, þ the swarme  
maye lpyghte vpon, and when the swarme is knyt  
take a hyue and splente it within w̄ thre or foure  
splentes þ the bees maye knyt theiꝝ combes vnto  
and anoynt the splentes and the sides of the hyue  
wyth a lytle hony, and yf thou haue no hony take  
swete creece, and then set a stole or a forme nygh  
the swarme, and laye a cleane washen shete vpon  
the stole and then holde the smal ende of the hyue  
downwarde: Make the bees into þ hyue, & shortly  
set it vpon the stole and turne vp the corners of þ  
shete ouer the hyue, & to leaue one place open that  
the bees may come in and out, but thou maye not  
fpyght nor styue with them for no cause, & to laye  
nettles vpon the bowes where as they were knyt  
to dyue the frō the place, & so wathe the all that  
day that they go not away, and at night when al  
be gone vp into the hyue take it awaye, and set it  
where it shal stande and take awaye the shete, and  
haue clay redy tempoꝝed to laye aboute it vpon the  
boꝝde or stone where it shal stande, that no wynde  
come in, but the boꝝde is better and warmer. And  
to leue an hole opē on þ south syde of thre inches  
bꝝode, and an ynch of heigth for the bees to come  
in & out. And then to make a couerynge of wheate  
strawe or rye strawe to couer, and house the hyue  
aboute, and set the hyue two fote or moꝝe frō the  
erth vpon stakes so þ a mouse can not come to it  
& also nether beastes nor swine. And if a swarme  
be cast



## of husbandry.      fo. xxxvi.

be caste late in the yere they wolde be fed with hony in wynter, and layde vpon a thyn narrow boorde or a thyn slate or led and put it into the hyue, and another thynne boorde wolde be set befoze euerye hyue mouth þ̄ no wynd come in, & to haue four or fyue lytell nyckes made on the nether syde, þ̄ a be may come out or go in, and so fastned þ̄ the wind blowe it not downe, & to take it vp when he wyll. And the hyue þ̄ is fed to stop þ̄ mouth cleane that other bees come not in, for and they do they wyll fyght and kyl ech other. And beware that no waspes come into the hyue, for they wyll kyl the bees and eat the hony. And also there is a bee is called a dyone, and she is greater thē another bee, & they wyl eat the hony & gather nothīge, & therfoze they wolde be kylled, & it is a saynge that she hath lost her styng & that she wyll not labour as þ̄ other do.

**H**owe to kepe beastes & other catell.  
**I**f a husbande shall kepe catell well to his profyte, he muste haue seuerall closes and pasture to put his catell in, the whiche wolde be well quykke setted dyched, and hedged that he may seuer his byggeste catell frome the weakest at his pleasure and specially in wynter tyme when they shalbe fodged. And though a man be but a sermer & shall haue his serme. xx. yeres, it is lesse coste for hym and moze profyte to quykset dyche & hedge then to haue his catell go befoze the herdmen. For let the husbande spende in thye yeres as moche money as the keepyng of his beastes cwyne, & shepe doth coste hym in the yeres. Then alway after he shal haue all maner of carell in the tenth parte of the coste, and the beastes shall lyke moche better & by this reason the heardman wyll haue for euery

## The booke.

beast. ii. d. a quarter, or there aboute. And þ swyne herde wyl haue for euery swyne a peny at þ least. Then he must haue a sheparde of his owne or els he shall neuer thryue. Then reken meate drynke, & wages for his sheparde, the herdmans hyer, & the swynherdes hyer, these charges wyl double hys rent or nygh it, excepte his ferme be aboue. xl. s. by yere. Nowe se what this charges be in. iiii. yeres, let hym ware as moch money in quicksettyng dytchyng and hedgynge, and in thre yere he shalbe dyscharged for euermore, and moch of his labour he and his seruauntes may do with theyr owne handes and saue moche money. And then hath he euery felde in seueralltye, and by the assente of the lordes and the tenauntes euery neyghboure may exchange landes w other. And then shal his ferme betwyle so good in profyte to the tenaunte as it was before, and as moche lande kepe in tyllage, & the shal not the ryche man ouer eate þ poore with his catell, and the fourth part of hey & straw shal serue his catell better in a pasture then four times so moche wyl do in a house and lasse attendaunce and better the catell shal lyke. And the chiefe lates garde for coine both day and nyght that can be.

¶ To get settes and set them.

**A**d yf thou haue pasture thou must nedes haue quyksettyng, dytchyng, & plashyng, when it is grene and cometh of age. The get thy quyksets in the wood contrey, & let them be of whyte thorne and crabtree, for they be beste, holy and hasell be good. And yf thou dwell in the playne coutry then may thou get bothe ashe, oke and elme, for those wyl encrease moch wod i shorte space. And set thy oke settes and þ ashe. x. or. xii. fote

# of husbandry.

Jo. xxxvii.

fote a sonder, and cut them as thou dost thy other  
settes, and couer them ouer with thornes a lytell,  
that shepe and catell eate them not. And also wete  
them cleane in mydsomer mone or sone after, for þ  
weddes pf they ouer growe wpll kyll the sets. But  
get no blacke thorne for nothyng, for þ wyl grow  
outwarde into the pasture and doth moch hurt in  
the grasse and tearing the woll of the shepe. It is  
good tyme to set quycke settes fro that tyme the  
leues be fallen vnto our lady day in lente, and thy  
sandy grounde or grauel set first, then clay ground  
and then meane grounde, & the medowe or marres  
grounde laste, for the sandy & the grauell wyl drye  
arone, and then the quyckeset wyl take no rote ex  
cepte it haue greate wete, for the moldes wyl lye  
if it be ditched in February or March, & lykewylse  
clay grounde. &c. And make thy sets longe ynoughe  
that they may be set depe ynoughe in the erth, for  
then they wyl growe þ better. And to stonde halfe  
a fote & more aboue þ erth, that they may sprynge  
out of many braunches. And then to take a lyne &  
set it where thou wylte haue thy hedge, & to make  
a trench after thy lyne and pare awaye the grasse  
there the quyckesets shalbe set & caile it by, where  
the earth of the dytche shal lye, and dygge vp the  
muldes a spade grasse depe, and to put in the set  
tes and dyg vp moze molde and lay vpon that set  
and so peruse tyll thou haue set thy settes, and let  
them leane towarde the ditch. And a fote from þ  
make thy dytch: for and thou make it to nygh thy  
sets, the water may fortune to weare the grounde  
on that syde, and cause the settes to fall downe.

¶ To make a dytche.

¶ If thou make thy dytche foure fote brode then

E. vi

wold

## The boke

it wold be two fote and a halfe depe. And if it be  
h. fote brod then the fote depe, and so accordyng  
and yf it be fyue fote brod then it wold be double  
set and the rather it wolde fence it selfe, and the  
lower hedge wyl serue.

**C** To make a hedge.

**T**hou must get the stakes of hert of oke for  
those be best crabtre, blackthorne and eldye  
be good Reed wethy is beste in maryshe-  
grounde/ashe/maple, haytell/and whyte thorne  
wyl serue for a tyme. And set thy stakes within  
two fote and a halfe together except þ have very  
good hederyng & lodge to bynde with. And if it be  
double edered it is much þ better & greter strenght  
to the hedge & much leger it wyl last. And lay thy  
small trouse of thornes that þ hedgest w all ouer  
thy quicksets þ shepe do not eate thy spring nor  
buddes of thi sets. let thy stakes be well dryuen þ  
the point take þ herd herth And whē þ hast made  
thy hedge & endered it wel. the take thi mal agai  
and dryue down thi endering & also thy stakes by  
and by for w the widyng of thy eddynges thou  
dost lose thy stakes, & therfore they must nedes be  
dryuen newe & hardened agayne, and the better þ  
stake wil be dryuen when he is wel bounden.

**C** To plashe or pleche a hedge.

**I**f the hedge be x. or xii. yeres growynge sith  
it was first set, the take a sharpe hatchet or a  
hand byl & cut the sets in a pliane place nigh  
vnto the earth the moze halfe a sonder, and bend  
it downe toward the erth and wzap & wynde the  
to gisher but alwa se that the top lye hier then þ  
rote a good quantite, for els the sap wil nat ren in  
to the tope hyndely, but by proceste the top wyl  
dye

## of husbandry. Fo. xxxviii.

dyce, & then set a lytle hedge on the backe syde, and  
 it shal nede no moze mendynge many yeres after.  
 And yf the h-dge be of .xx. .xx.iii. .or. .xxx. yere of age  
 syth it was fyrste sette, then wynde in fyrste al the  
 nethermoost bowes, and wynde them togyther,  
 and the cut the settes in a playne place a lytle fro  
 the erth the moze halfe a sonder, and to let it claue  
 downwarde and not vpywarde for dyuers cau-  
 ses, then wynde the bowes and braunches therof  
 into the hedge, and at euery two fote or three fote  
 to leaue one sette growynge not plached and the  
 toppe to be cut of foure fote hight or there about  
 to stande as a stake yf there be any such, or elles  
 to sette another and to wynde the other that be  
 pleched aboute them. And yf the bowes wyl nat  
 lye playne in the hedge, then cut it the moze halfe  
 a sonder and bynde it into the hedge, and the shal  
 ye not neade for to mende that hedge but in fewe  
 places twenty yeres after or moze: yf the hedge  
 be olde and be great stubbes or trees & they in the  
 bottome that beastes maye go vnder or betwene  
 the trees, then take a sharpe axe, & cut the trees or  
 stubbes þ grow a fote fro the erth or there aboute  
 in a playne place wthin an ynche or two ynches of  
 the side & let them claue downward as I saied be  
 fore and lette the top of one tree lye ouer the rote  
 of another tree, & to pleche downe the bowes of þ  
 same tree to stop the holow places. And yf all the  
 holow & voyed places wyl not be fylled & stopped  
 then skoure the olde dytch & cast it vpy new, and to  
 fyll w erth all the voyed places. And if so be these  
 trees wyl not reche in euery place to make a suf-  
 ficient defence, then double quycheset it, and dytch  
 it new in euery place that is nedefull, and sette a  
 hedge

## The boke

hedge thereupon, and to ouerlaye the fettes for  
carriage of shepe or other catel.

To mende a hye waye.

**M**ersemeth it is necessary to shew my opi-  
nion how a hye way shulde be amended.  
And firste & principallye se þ there be no  
water stāding in the hye way, but þ it be alwaye  
currant & running, nor haue no abyding moze in  
one place moze then in another. And in somer whē  
the water is dyed vp then to get grauel & do fyll  
vp euery low place, and to make them euen some-  
what descendynge or currant one way or other, &  
yf there be no grauel nor stōnes to gette, yet fyl it  
vp wyth earth in the begynnyng of somer, that it  
may be wel hardened wyth carriage and treading  
vpon, and it shalbe wel amēded if the water may  
passe away from it, the which wolde be wel cōspē-  
dyed and specially aboute London where as they  
make much moze cost then nedeth. For there they  
dych the hye wayes on both sydes, and fyll vp  
the holow and lowe places wyth erth, & then they  
cast and lay grauel alofte. And whē a great rayne  
or water cometh & synketh thozow the grauel & cō-  
meth to the earth, and then the erth swelleth and  
holneth and waxeth softe, and wyth treading and  
specially wyth carriage the grauel synketh & goeth  
downwarde as his nature & kinde requireth, and  
then it is maner as a quicke sande, that harde it  
is for any thyng to go ouer. But and they wolde  
make no dyches in somer tyme when the water  
is dyed vp that a man may se al the holow & low  
places, then to carpy grauell and fyll it vp as hygh  
as the other knoles be then wolde it not holne nor  
swel nor be no quicke sande, and euery man may



## of husbandry. Fo. xxxix.

yd besyde the highe waye w<sup>th</sup> they<sup>r</sup> carpage at  
they<sup>r</sup> pleasure. And this me semeth is lesse coste &  
lenger w<sup>yl</sup> last w<sup>th</sup> a lytle mending when nede  
requy<sup>r</sup>eth, therfore me thynke yf thys were very  
wel looked vpon it shulde be both good and neces-  
sary for that purpose, for so I haue sene done in  
other places where as I haue bene. &c.

**C**o remoue and set trees.

**I**f thou wylt remoue and set trees get as ma-  
ny rotes w<sup>th</sup> them as thou can, and breake the  
not no<sup>r</sup> brose the by thy wyl. And yf there be a  
ny rote broke & sope brosed cut it of hard by there  
as it is brosed w<sup>th</sup> a sharpe hatched, els the roit  
wyl dye. And yf it be at the elme, oz oke, cut of all  
the bowes cleane and saue the top whole. For yf y<sup>e</sup>  
make him ryche of bowes thou makest him poore  
of thy<sup>s</sup>t for. ii. causes. The bowes causeth the to  
shake w<sup>th</sup> wynde & to lose the rotes. Also he can  
not be so cleane get; but some of the rotes must ne-  
des be cut, & then there wyl not come so much sap  
and moystnes to the bowes as there dyd before, &  
if the tree be very longe cut of the top two oz thre  
yardes. And if it be an aple tre oz peet tree oz such  
other as beareth frute, the cut away al the water  
bowes & the small bowes y<sup>e</sup> the principall bowes  
may haue the moze sap. And if ye make a marke  
which side of the tre stades towards the sun that  
he may be set so agayne, it is so much the better.

**T**rees to be set wout rotes & growe.

**T**here be trees wyl be set w<sup>th</sup>out rotes, &  
growe wel and spryng rotes of them selfe  
And those be diuers aple trees that haue  
knottes in the bowes as casses oz wydes, & suche  
other that wyl growe on clauinges, and lykewise  
pepeler

## The booke

pepeler and wethy and they must be cut cleane be syde the tree that they grow on, and the toppe cut cleane of eyght or tenne fote of length, and al the bowes betwene, and be sette a fote dipe or more in the erth in good ground: & ye shall vnderstand that there be foure maner of wethyes, that is to say, whyte wethy, blacke wethy, redde wethy, and olperd wethy. Whyte wethy wyl growe on dype grounde yf it be set in the beginnyng of wynter, & wyl not growe in marthe grounde, blacke wethy wyl growe better on marthe grounde then on dry ground, and redde wethy in like maner, and olper wethy wyl growe best in water & moyst grounde. And they be trees that wyl sone be noyshed/ and they wyl beare much wode & they wolde be cropped euery seuen or eyght yere, or els they wyl dye, but they maye not be cropped in sappe tyme, nor no trees els. And in many places both that lordes freholders and tenauntes wyl set suche wethyes pepelers in marthe grounde to noyssh wood.

¶ To sell wode for housholde or to sell.

**I**f I haue any wodes to sell for thy housholde to byenne or to sell, the fel I vnder wode firste in wynter that thy catel or beastes maye eat, & brouse the toppes, and to sell no more on a daye but as much as the beastes wyl eat the same day or on the moxowe after. And as sone as it is well eaten and broused, the kyd it and set them on the endes and that wyl saue the bandes from rotting and they shall be the lyghter to carpe, and the better wyl they byenne and lye in lesse rowme. And whē thou shalt bynge the home to make a stacke of them set the nethermost course vpon the endes and the seconde course flatte vpon the syde & the endes

endes outwarde, and the thynde course fall on the syde ouertoward the other, and so to peruse them tyll thou haue layde all by. And when thou shalt bypne them take the ouermost fyrst.

**C**o Wynde, loppe, and crosse trees.

**I**f thou haue any trees to Wynde, lop, or crosse for the fyre woode, crosse them in wynter þæt thy beastes may eat the brouse and the molle of þæt bowes. And also the pines, and when they be broused and eaten, dresse the wood and bowe it cleane and cut it at euery hight, and reyre the great wod to the top, and kydde the small bowes and set the on ende, & yf thou shalt not haue suffycient woode excepte thou heed the trees and cut of the toppes, then heed them thre or foure fote aboue any tymber. And yf it be no tymber tree but a Waken tree, or a hedge cote full of knottes, the hed him thirtie fote hygh, or twenty at the least, for so far he wyl beare plenty of wode and bowes and moch more then and he were not heded. For a tree hath a propperte to growe to a certayne hight, & when he cometh to the hyght he standeth styll, & groweth no hyper but in bryde & in conclusyon the top wyl dye and decrease, & the body thynne. And yf a tre be hedded and vled to be lopped & cropped at euery, xii. or. xvi. yeres ende or there about it wyl bere moch more woode by procelle of tyme then and it were not cropped, and moch more profyte to þæt owner.

**C**howe a mā shuld Wynde, lop, or crosse trees.  
**I**t is the comen gyse to begyn at the toppe of the tree when he shalbe Wynde or cropped by cause ech bough shulde lye vpon other, when they shal fall so that the weyght of þæt bowes shal cause the to be the rather cut downe. But that is  
not

## The booke.

not best for that causeth the bow to claue downe  
the nether parte and pulleth away the barke fro  
the bodye of the tree the which wyl cause the tree  
to be holowe in that place in tyme commyng, and  
many tymes it shall hynder hym. And therfore let  
hym begyn at the nether most bough first, & with  
a lyght axe for an hande to cut the bough oꝝ both  
sydes a fote oꝝ two fote fro the bodye of the tree  
And specially cut it more on the nether syde then  
the ouersyde, so that the bough fall not streyghte  
downe but turne on the syde, and then shal it not  
claue noꝝ breake no barke. And euery bough wyl  
haue a newe heed, and bere moch more wood and  
by thy wyl without thou muste nedes do it, crop  
not thy tree, noꝝ specially hed hym when þe wynd  
standeth in the north, noꝝ in the east. And beware  
that thou crophe hym not noꝝ hed hym speciallye  
in lappe tyme, for then wyl he dye within fewe  
yeres after, yf it be an oke.

### ¶ To sell wood oꝝ tymber.

**I**f thou haue any wood to sel I aduise the re  
taylor it thy selfe yf thou may attende vpon it.  
and yf not, then to cause thy bayly oꝝ some o-  
ther wyle oꝝ discrete man to do it for the. And yf  
it be small wode to hydde it and sell it by the hun  
dredes oꝝ by the thousands, and if there be ashes  
in it, to sell þe smal ashes to coppers for garthes  
and the greate ashes to whele wygghes, and the  
meane ashes to ploughe wygghes, and the crab  
trees to milners to make cogges and rones. And  
yf there be any okes both greate and small sel the  
and pyl them, and sell the barke be it selfe / & then  
sorte the trees, the polles by the selfe, the myddle  
sort by them selfe, and the greatesse by them selfe,  
And

And the sell them by scores or halfe scores, or hundredes, as thou may, and to sell it harde by þe erth for one fote next vnto the erth is worth two fote in the top, & to cut thy tymber longe ynoughe that thou leaue no tymber in the top. And to sel þe tops as they lye a great, ozels dresse the and sel þe great woode by it selfe and the kydwode by it selfe, & to fal the vnderwod fyrst at any tyme bytwene mar tylnas and holy roode daye. And al the althes by twene martylnas and cadelmas, and all okes as sone as they wyll pyl vntyl Maye be done, & not after. Paraduventure the greatest man hath not þe best prouisyon. And that is bycause the seruantes wyll not enforme these wayes & also may fortune they wolde bye suche wodes them selfe or be partener of the same, & to aduylse his lord to sell them. It is conuenient that the salisman that selleth the wode to be partener with the byer.

**C**o kepe spyng wode.

**I**n the wynter before that thou wylt sell thy wode make a good & a sure hedge þe no manner of catell can get in. And as shortly as it is fallen let it be caried away or the spring come by for els the catell that doth cary the wode wyll cate the spyng, and when the roppe is eaten or broken it is a greate lette hurte & hynderaunte of the goodnesse of the spyng, for then where it is eaten it burges out of many braunches, and not so faire as the fyrst wold haue bene. A parke is best kept wher there is nother man dog nor four footed beast there in except dere. And so is a spyng best kept where there is nother man nor four footed beast withi þe hedge, but and there be moche grasse & thou were lothe to lose it, then put in calves newly wayned

## The booke.

and taken frō theyr dammes, and also waynyng  
coltes vj hoyses not past a yere of age. And let thy  
Calues be taken awaye at Waxe, the coltes may  
go lenger for eatyng of any wode, but there is no  
pardy both for calues, soles, and coltes for tyckes  
or for being lowly, the which wyll kyll the yf they  
be not taken hede vnto. And seuen yeres it is the  
least that it wyll saue it selfe, but ten yeres is best  
And then the vnder bowes wolde be cut awaye &  
made hyde therof, and the other wyll grow much  
the better & faster And yf the vnderbowes be not  
cut away they wyll dye, and then they be lost, and  
great hurte to the spyng, for they take away the  
sap that shulde cause the spyng to growe better

**I** Necessary thynges belongyng to graffig.  
It is necessary/profitable, and also a pleasure  
to a husbande to haue pceres, wardens, & ap-  
ples of dyuers sortes. And also cherries, sylber  
des, bullas, damsons, plums, walnuts, and such o-  
ther. And therfore it is conuenient to lerne howe  
thou shalte graffe. Then it is to be knowen what  
thynges thou muste haue to graffe withal. Thou  
muste haue a graffynge sawe, the whiche wold be  
very thynne & thycke tothed, & bycause it is thynne  
it wyll cut the narrower hyse, and the cleaner for  
busynge the barke. And therfore it is set in a cō-  
pas pece of yron syre puches for to make it styff &  
bygge, thou must haue also a graffynge knyfe an  
inch brode with a thycke backe to cleue the stocke  
withall. And also a mallet to dryue thy knyfe and  
thy wedge into the tree, & a sharpe knyfe to pare  
the stocke hed. And another sharpe knyfe to cut þ  
graffe cleue. And also þ must haue two wedges of  
hard wode or of yron a long small one for a smal  
stocke



## of husbandry. fo. xlii

Stoche, and a broder, for a bygger stoche to open the stoche when it is clouen and pared and also good tough clay and mosse, and also bastes of pil-  
lyng of wethy or elme to bynde them wyth.

¶ What frute shulde be fyrt grafted.

**P**eceres and wardeyns wolde be grafted be-  
foze any maner of apples bycause the sappe  
cometh soner and rather into the peere and  
warden tree, then into the apple tree. And after s.  
Valentyne's daye it is tyme to graffe both peeres &  
wardens tyl March be comen, and then to graffe  
apples to our lady day. And then graffe that, that  
is get of an olde apple tree fyrt for that wyl bud  
befoze þ graffe get of a yonge apple tree late graf-  
fed. And a peer or warden wolde be grafted in a  
peere stoche and if thou can get none, then graffe  
it in a crabbe tree stoche, and it wyl do well, and  
some men graffe them in x hpte thorne, and then  
it wyl be the moze harder and stony. And for all  
maner of apples the crabbe stoche is best.

¶ Howe to graffe.

**T**hou must get thy grasses of þ fayrest lan-  
des that thou can fynde on the tree, and se  
that it haue a good knot or ioynt & an euē  
¶ Then take thy saw and sawe into thy crabbe in a  
fayre playne place pare it euē w thy knife, & then  
cleue the stoche with thy greute knyfe, & thy mallet  
and set in a wedge and open the stoche accorpyng  
to the thynnes of thy graffe, then take thy small  
sharpe knyfe and curte the graffe on both sydes in  
the ioynte but passe not the myddes therof for no  
thyng. And let the inner syde that shall be set into  
the stoche be a lytell thynner then the vtter syde,  
and nere the nether point of the graffe the thynner  
F. ii. then

## The boke

then proferre thy grasfe in to the stocke, and yf it go not close cutte the grasfe oꝝ the stocke tyll they close cleane that thou can not put the edge of thy knife on nother side betwene þ stocke & the grasfe and set them so that the toppes of the grasfe bēde a lytle outwarde & set that the wode of the grasfe be set mete with the wode of the stocke that þ sap of the stocke may rounne streyght & euen wyth the sap of the grasfe, for the barke of the grasfe is neuer so thicke as the berke of the stocke. And therfoze thou may not set the barkes mete in the viter side but on the inner side the pul away thy wēdge and it wyl stand much faster. Then to take tough clay lyke marley and laye it vpo the stocke head & wyth thy synger laye it close to the grasfe, and a lytel vnder the head to kepe it moyste and that no wynde come into the stocke at the cleuyng. Then take mosse and laye therupon for chyninge of the clay, then take a bayst of whyte wethy oꝝ elme, on halfe a byere. And bynde the mosse, the claye, & the grasfe togyther, but be wel ware that thou breake not thy grasfe nother in the cleuyng noꝝ in the byndyng, and thou must set some thyng by the grasfe that crowes noꝝ birds do not light vpo thy grasfe for and they do, they wyl breake them.

**T**he to grasfe betwene the barke & the tree, there is another maner of grassyng then this & soner done & soner to grow, but it is moze icoperdy for winde whē it beginneth to grow. Thou must saue thy stocke & pare þ hed therof as thou dydest befoze, but cleue it not, then take thy grasfe and cut it in the ioynt to the wyds and make þ tenaūt therof halfe an ynch lōge & a lytle moze all on one syde & parte the barke away  
a ly-

## of husbandry. Fo. cliii.

a lytell at the poynte on the other syde, then thou must haue made redy a ponche of harde wode w<sup>th</sup> a stop and a tenaunte on the one syde lyke to the tenaunt of the grasse. Then put the tenaunt of the ponche betwene the barke and the woode of the stocks, and pul it out againe and put in the graue and se that it ioyne close o<sup>r</sup> els mende it. And thys can not faile fo<sup>r</sup> nowe the sap commeth on euery syde, but it wyl spyrnge so faste that yf it stande on playne grounde, the wynde is lykely to blowe it belyde the head, fo<sup>r</sup> it hath no fastnesse in the woode. And thys is the beste remedy fo<sup>r</sup> blowyng of to cut o<sup>r</sup> clyppe away some of the nethermoost leaues as they growe, and thys is the best way to grasse and specially a great tree then claye it and bynde it as thou dydest the other.

**T**O noy<sup>se</sup> the all maner of stone frute & nuttes.

**A** fo<sup>r</sup> cheres, dampsons, bullas, plumes, and suche other may be set on the stones, and also of the sciēces growyng about þ tree of the same fo<sup>r</sup> they wyl lāddest beare.

Fylbertes and walnuttes may be set on the nuts in a gardeyne, and after remoued and set where he wyl. But when they be remoued they wolde be set vpon as good a grounde o<sup>r</sup> better, o<sup>r</sup> els they wyl not lyke.

**A** shorte informacion fo<sup>r</sup> a yonge gentylman that entendeth to thysue.

**I** Aduyse hym to gette a copy of thys present boke and to rede it from the begynnyng vnto the endyng wherby he may perceyue the chapters and cōtentes in the same, & by reason of o<sup>fte</sup> reauyng he maye waye perkyt what shulde be done at al seasons, fo<sup>r</sup> I lerned two verses at grammer

## The boke

soyle, and those be these. Gutta cauat lapidē non  
 vt sed sepe cadēdo, sic honro sit sapiens nō vt sed  
 sepe legendo. A drop of water perleth a stone, not  
 alonly by his owne strēgth but by his oft falling  
 Ryght so a man shalbe made wyse not alonly by  
 him selfe, but by his oft reading. And so may this  
 yonge gentylman, accordyng to the frason of the  
 pere rede to his seruantes what chapyton he wil  
 And also for any other maner of profyte cōteined  
 in þe same the which is necessary for a yonge hus-  
 bande that hath not the expercience of husbandry,  
 nor other thinges conteyned in thys present boke  
 to take a good remēbraunce and credence therun-  
 to, for there is an olde sayenge, but what auctoris-  
 tie I can not tel. Quod melior est practica rustico-  
 rum quam scientia philosophorū. It is better the  
 practyse or knowledge of an husbände man well  
 proued, then the science or connyng of a phylos-  
 opher not proued, for there is nothyng touchyng  
 husbandry, & other profyttes cōteyned in this pre-  
 sent booke, but I haue had the expercience therof &  
 proued the same. And ouer & by syde all thys boke  
 I wyll aduise him to ryle be tyme in the morning  
 accordyng to the verse befoze of S. Banat sancti-  
 ficat et dicit surgere mane. And to go about hys  
 closes, pastures, feldes/ & specially by the hedges.  
 And to haue in his purse a paype of tables, & whē  
 he seith any thyng þe wolde be amended to write  
 it in his tables/as and he fynd any hoxses, mares  
 beastes, shepe, swyne, or geese in his pastures that  
 be not his owne. And peradventure though they be  
 his owne he wold not haue the to go there, or to  
 fynde a gappe or a sherd in his hedge, or any wa-  
 ter stāding in his pastures vpon his-grasse where-  
 by

by he may take double hurt, both losse of his gras  
 and rotynge of his shepe, & calves. And also of sta-  
 dyng water in his corne felde s at the landes en-  
 des oꝝ sydes, and howe he wolde haue his landes  
 plowed, dōged sturred oꝝ sowed. And his corne we-  
 ded oꝝ thorne oꝝ his catel shifted out of his pastur  
 into another, and to loke what ditchynge, quych-  
 settyng, oꝝ plasching, is necessary to be had, and  
 ouer se his sheparde, howe he handleth and orde-  
 reth his shepe and his scruauntes how they plow  
 & do theyꝝ workes oꝝ yf any gate be broke downe  
 oꝝ wante any staues and go not lyghly to open &  
 tyne, and that it do not trayle & that the wyndes  
 blowe it not open, w many mo necessary thinges  
 that are to be looked vpon. For a man alway wā-  
 dyng oꝝ goyng about somwhat fyndeth oꝝ seyth  
 that is amysse and wolde be amended, and as sone  
 as he seyth any suche defautes, then let hym take  
 oute his tables and wyte the defautes, and whē  
 he cometh home to dyner, supper, oꝝ at nyght the  
 let hym call his bayly oꝝ his heade scruaunt and  
 to shewe hym the defautes that they may be short-  
 ly amended, & when it is amended then put it out  
 of his tables, for this vsed I to do. x. oꝝ xii yerres  
 and more, and thus let hym vse dayly and i shorte  
 space he shall set moch thynges in good ordre, but  
 dayly it wyl haue mēding. And if he can not wyte  
 let him nyke þ defautes vpon a stycke & to shewe  
 his bayly as I saide before. Also take hede bothe  
 early & late at all tymes what maner of people res-  
 sort and come to thy house, and the cause of theyꝝ  
 comynge and specially yf they brynge with them  
 pytchar, cannes, tankardes, botels, bagges, wal-  
 lets oꝝ byhelpekes. For yf thy scruauntes be not

## The booke.

true, they may do the greate hurte and them selfe  
lytell auantage, wherfore they wolde be well lo-  
ked vpon. And he that hath.ii. true seruauntes a  
man seruaunte and another woman seruaunt, he  
hath a greate treasure, for a true seruaunt wyl do  
fastly him selfe. And yf he se his felowes do amys  
he wyl bydde them do no more so, for and they do  
he wyl shew his mayster therof, yf he do not this  
he is not a true seruaunte.

**A** lesson made in Englysh verses to teach a ge-  
tylman's seruaunte to say at every tyme when he  
taketh his horse for his remembraunce, þ he shall  
not forget his geare behynde hym.

**P**urse, dagger, cloke nyghtcappe, herchaife sho-  
punge horn, boget, & shoes, spere, male, hode  
halter, sabelclothe, spores, þ with thy horse come  
bowe, arrowes, sword, buckeler, hornelythe, glo-  
ues, stryng, and thy braser, pen, paper, ynke, per-  
chement, redware, pomes, boke, thou remembre.  
Penkniffe, combe, thimble, nedle, threde, poynt lest  
thy girth breake. Goddyn, knyfe, lyngel, geue the  
horse meat, se he be shod well, Make mery synge  
and þ can take hede to thy geare that þ lose none

**A** prologue for the wyues occupacion.  
**N**owe thou husbande that hast done thy di-  
lygence and labour that longeth to a hus-  
band to get thy lyving, thy wyues thy chil-  
dren, and thy seruauntes, yet is there other thyng-  
ges to be done that nedes must be done, or els thou  
shalt not thryue. For there is an olde comon say-  
yng, that seldome doth the husbande thryue with-  
out leue of his wyfe. But this sayng it shuld seme  
that there be other occupacions and labours that  
be mooste couenient for the wyfes to do. And howe  
beit



be it that I haue not the experience of al theyr occupaciōs and workes as I haue of husbandry, yet a lytel wil I speke what they ought to do, though I tell them not howe they shulde do and exercise theyr labour and occupacions.

A lesson for the wyfe.

**B**ut yet or I beginne to shew the wyfe what workes she shall do. I wyll first teache her a lesson of Salomon as I dyd to her husbāde a lesson of the philosopher, & that is that she shulde not be ydell at no tyme for Salomō sayeth. *Occulus non gaudebit cum electis, in celo sed lugebit in eternum cum reprobis in inferno.* That is to say that ydell folkes shall not ioye w<sup>th</sup> the chosen folke in heuen, but they shall sorowe with the reprobous and forsaken folkes in hell, and. C. Jerome sayeth *Semper boni operis aliquid facito ut te diabolus inueniat occupatum, quia sicut in aqua stante generantur vermes sic in homine ocioso generantur male cogitationes.* That is to say, alway be doing of some good workes that the deuyl may fynde the alway occupied for as in a stāding water are engendred wormes, ryght so in an ydell body are engendred ydel thoughtes. Here may thou se that of ydelnesse cometh damnaciō and of good workes and labour cometh saluacyon. Now thou art at thy lyberty to chose whpyther waye þ<sup>e</sup> wylt wherein is great dyuersyte. And he is an unhappy man or womā that god hath gyuen both wyt & reason and putteth hym in choise & he to chose the worst part. Nowe thou wyfe I trust to shewe vnto the diuers occupacions, workes and labours that þ<sup>e</sup> shalte not nede to be ydel no tyme of theyere.

**W**hat thynges þ<sup>e</sup> wyfe is bound of ryght to do

f. v.

fyfthe

## The boke

**F**irste and pryncypally the wife is bound of ryght to loue her husbād aboue father and mother and all other men, for our lord sayde in his gospel, Relinquet patrem et matrem et adheribit uxori sue. A man shulde leue father and mother and drawe to his wyfe, and the same wyfe a wyfe to her husband. And are made by the vertue of the Sacrament of holy Scripture, one fleſhe, one cloude, one body, and two soules, wherfore they heretes, they myndes they workes and occupacions shuld be al one neuer to seuer nor chaunge duringe they naturall lyues by any mannes act or dede, as it is sayde in the same gospel. Quod de coniunctis homo non seperet. That thing that god hath ioyned together no mā may seuer nor depart wherfore it is conuenient þ they loue eche other, as effectually as they wolde do they owne selfe,

**¶** What workes a wyfe shulde do in generall.

**F**irste in the mornynge when thou art wakē and purpose to rise, lyft vp thy hand & blys the & make a sygne of the holy crosse. In nomine patris et filii & spiritus sancti. Amē. In the name of the father the sonne, and the holy goost. And yf thou say a Vater noster, an Ave & a Crede. And remembze thy maker and thou shalt speede moche the better, and when thou arte vp and redye, then fynde swepe thy house: dresse vp thy dysheboorde and set all thynges in good order. Win thy house mylke the hys, socle thy calues, syle vp thy mylke take vp thy chyldzen and aray them, and prouyde for thy husbādes breakefast, dyner, souper, and for thy chyldzen and seruauntes & take thy parte with them. And to ordeine cozne and make to the myll, to bake and brye wisthall when nede is. And mete

## of husbandry.      fo. xlvi.

mete it to the myll and fro the myll, & se that thou haue thy mesure againe besides the tole or els the mylnar dealeth not truly with the or els thy corne is not drye as it shulde be, thou must make butter and ch:se when thou may, serue thy swyne bothe moynynge and evenyng, and gyue the polen meat in the moynynge and whē tyme of the yere cometh thou must take hede howe thy henne, duckes, and geese do ley, and to gather by theyr egges & when they wax broudy to set them there as no beastes, swyne, nor other vermyn hurte them. And thou muste know that all hole foted fowles wyl lye a moneth and al clouen foted foule wil lye but thre weekes except a pephen and such other great fowles as cranes, bustardes, and such other. And whē they haue broughte forth the theyr byrdes to se that they be well kepte from the gleyd, crows, fullymartes and other vermyn, and in the begynnynge of Marche, or a lytle before is tyme for a wyfe to make her garden and to get as many good sedes & herbes as she can, and specially such as be good for the pot and for to eate & as ofte as nede shall requyre it muste be weded for elles the wede wyl ouer grow the herbes. And also in Marche is time to sowe flaxe and hempe, for I haue herd olde husbandryes say, that better is Marche hurdes then Apryll flaxe, the reason appereth, but howe it shulde be sowne, weded, pulled, repleyd, watied, washen dyed, beten, braked, tawed, hecheled, spun, wounden, wrapped, & ouen. It needeth not for me to shew for they be wyse ynough, & therof may they make shetes, boydeclothes, towels, shertes, smockes, and suche other necessaryes, and therfore lette thy dyastaffe be alwaye redy for a pastyme, that yf be not  
p. 46

## The boke

ydell. And vndouted a woman can not get her lvs  
urynge honestly with spinningg on the dystaffe, but  
it stoppeth a cap and must nedes be had. The bol  
les of flaxe when they be rypled of, muste be redy-  
led from the wedes and made dry wyth the sunne  
to get out the sedes. Howe be it one maner of lyn-  
sede called lokensede wyll not open by the sunne,  
and therfoze when they be drye they muste be soze  
brusen and broken the wyues knowe how, & then  
wornowed and kepte dry tyl peretyme come agayn  
The femell hempe muste be pulled fro the chucle  
hepe for thys beareth no seide & thou must do by it  
as thou dydest by the flaxe. The chucle hepe doth  
beate seide & thou must beware that byrdes eat it  
not as it groweth, the hepe therof is not so good  
as the femell hempe, but yet it wyll do good ser-  
wyce. It may fortune somtyme þ thou shalt haue  
so many thynges to do that thou shalt not well  
knowe where is best to begynne. Then take hede  
which thyng shalbe the greatest losse yf it were  
not done and in what space it wolde be done, and  
then thinke what is the greatest losse there begyn  
But I put case that, that thyng þ is of the grea-  
test losse wyll be longe in doyng, that thou myght  
do thre or.iiii. othre thynges in the meane whyle,  
then loke well yf all these thynges were set togy-  
ther whiche of them were greatest losse, & yf these  
thynges be of greater losse, and may be all done in  
as short space as the other, the do thy many thin-  
ges fyfte. It is couenient for a husbande to haue  
thepe of his owne for many causes, and then may  
his wyfe haue part of the whole to make her hus-  
bande and her selfe some clothes. And at the least  
waye she may haue the lockes of the thepe therto  
make

## of husbandry. Fo. xlvi.

make clothes or blankets, and coverlets, or both. And if she haue no wol of her owne she may take woll to spyne of cloth makers, and by that meanes she may haue a conuenient luyng, and many tymes to do other workes. It is a wyues occupation to winow al maner of cornes, to make malt washe and wyng to make hey, to there come, and in tyme of nede to helpe her husbände to fyll the mucke wayne or dounge cart, dyue the plough, to lode hey corne and such other. Also to go or ride to the markette to sell butter, chese, mylke, egges, chickens, kapons, hennes, pyggis, gees, and al maner of corne. And also to bye al maner of necessary thynges belongyng to a household, and to make a true rekenyng & accompt to her husbände what she hath receyued and what she hath payed. And yf the husbände go to the market to bye or sell as they ofte do, he then to shew his wyfe in lyke manner. For yf one of them shulde vse to disceyue the other, he disceyueh him selfe and he is not lyke to thynge, and therfore they must be true eyther to o- ther. I coude peraduenture shew the husbände of diuers poyntes that the wiues dec:pre theyr hus- bandes in, and in lyke maner how husbändes de- ceue theyr wyues. But I shulde do so. I shulde shewe mo subtyl poyntes of disceite then other of them knew of before. And therfore me semeth best to holde my peace, lest I shulde do as the knyght of the towre did þ which had many saye dought- ers. And of fatherly loue that he oughte to them he made a boke vnto a good intent þ they myght eschewe and flee from vyces and folowe vertues. In the whiche boke he sheweth that yf they were wooed, moued, or styred by any man after suche a ma-

## The boke.

maner as is there shewed þ they shuld withstand  
it, in the whiche boke he shewed so manye wayes  
how a mā shulde attayne to his purpose to bring  
a woman to vyce, The which wayes were so nas-  
turall & the wayes to come to theyr purpose was  
so subtylly contriued & craftely shewed that hard  
it wolde be for any woman to resist or deny their  
desyre. And by the sayed boke hath made both the  
man and the woman to knowe mo vyces subtyl-  
ty and crafte then euer they shulde haue knownen  
if the boke had not bene made, the which boke he  
named hym selfe the knyghte of the towe. And  
thus I leaue the wyues to vse theyr occupations  
at theyr owne discrecion. .r.

**T**O kepe measure in spendyng.  
**N**ow thou hulbande & hufwyfe that haue  
done your diligence and cure accordyng  
to the fyrst article of the philosopher, that  
is to say. Adhibe curā. And also hath well remem-  
bered the sayeng of wyle Salcmō. Quod oriosus  
non gaudet cū electis in celo / sed luctabit in eter-  
num cum reprobis in inferno. Then ye must remē-  
ber obserue and kepe in mynde the secconde article  
of the sayeng of the sayed philosopher þ is to say  
Ene mensurā. That is to say in Englyshe, holde  
and kepe measure. And accordyng to that sayeng  
I lerned two verses at grāmer scole and those be  
these. Qui plus expendit quam rerū copia tendit.  
Nō admiretur si paupertate grauetur. He þ doth  
more expende then his goodes wll extende, mer-  
uaile it shal not be though he be greued with po-  
uerty. And also accordyng to the sayng speaketh  
saynte Paule & sayeth. Juxta facultates faciendi  
sunt sumptus ne longi temporis victū breuis ho-  
ra con-



## of husbandry.      Fo xlviit.

ra consumat. That is to saye, after thy faculty or thy haour make thine expenses least thou spend in short space that thyng that thou shouldest lyue by long. This texte toucheth every man from the hyghest degre to the, lowest, wherfoze it is necessary to euery man and woman to remembze & take good hede therunto for to obserue, kepe & folowe the same but because this text of saynte Paule is in laten and husbandes comenly can but lytle Latin. I feare leaste they can not vnderstand it. And though it were declared ones or twise to the that they wolde forfet it. Wherfoze I shall shewe to them a texte in Englyshe and that they may well vnderstande, and that is. **E**ate within thy tedure

**E** To eat within thy tedure.

**T**hou husband and huswyfe that entendest to folowe the saynge of the philosopher, that is to saye kepe measure/thou must spare at the bynke & not at the botome, that is to saye vnderstande in the begynnynge of thy yere sellynge of thy cornes or spendynge in thy house vnto the tyme that þ haue sowē agayne thy wynter corne and thy lent corne, and then se what remaineth to serue the house and of the ouer plus thou may sel and bye such other necessaryes as thou must needs occuppe. And yf thou spende it in the begynnynge of the yere and shall wante it in the hynder ende, then thou dost not eat within thy tedure, & at the last thou shalt be punished as I shall proue by ensample. Take thy horse & go tedure hym vpon thine owne lees, flyt hym as oft as thou wilt so man wyll saye thou doeste wronge, but make thy horse to longe a tedure, that when thou haste ryed hym vpon thyne owne lees, hys teder is so longe

## The booke

longe that it recheth to the myds of another man-  
nes lees of coine. Nowe haste thou geuen hym to  
moch lybertye and that man that thy hoxe hath  
eaten his coine of grasse wylbe greued at the/ and  
wyl cause the to be amerced to be in the courts of  
els to make him amēdes of both. And yf thy hoxe  
bryake his teder & go at large in euery māns coine  
and grasse, then cometh the pynder & taketh hym  
and putt. th hym in the pyndfolde and there shal he  
wande in pyrson without any meate vnto þ time  
that thou hast payde his ransome to the pynder  
and also make amēdes to thy neyghbours for þ  
dylroyng of theyr coine. Ryghte so as longe as þ  
etest within thy teder þ thou nedest not to begge  
nor borowe of no mā, so longe shalt thou encrease  
and growe in ryches & euery man wyl be content  
w the. And if þ make thy teder to long that thine  
owne porcyon wyl not serue the, but that þ shalt  
begge, borowe, or bye of other that wyl not endur  
er longe but thou shalt fall into pouertye, and yf  
thou bryke thy teder & run ryot at large & knowe  
not other mans goods from thy owne. The shall  
the pynder that is to say, the thurpfe and the daily  
arrete the and put the into the pyndfolde, that is  
to saye, in pyrson there to abyde tyll the truthe be  
knownen & it is meruayle and thou scape with thy  
lyfe, and therfore eate within thy teder.

¶ A thorte lessyon for the husbāde.

**O**f the thyng I wyl aduise the to remem-  
ber, and specially in the wynter tyme when  
thou syttest by the fyre, and hath souped to con-  
syder in thy mynde, whyther the workes that  
thou thy wyfe & thy seruantes shal do be more ad-  
uantage to the then the fyre & candel light meate  
and

And drynke that they shall spende & yf it be more  
vantage then syt syl. and yf it be nat then go to  
thy bed and slepe and be vp betyme and bryke thy  
fast/before day þ thou may be all the more wy-  
ters day about thy busynes/at gramer scole I ler-  
ned a verse and that is this. *Danat/sanctificat et  
ditat surgere mane.* That is to say, early risig ma-  
keth a man hole in body, holler in soule, & ryche in  
goodes. And this me semeth shulde be sufficient  
instruction for the husbände to kepe measure.

**H**ow do men of hys degre kepe measure.

**A**me it is doubtful as me semeth they be ra-  
ther to lyberall in expences then to scarce &  
spary in .iii. thynges. The fyrst is prodigalite in  
outragious and costly araye far aboue measure, þ  
seconde thyng is costly charge of delicyous mea-  
tes & dykes, the iii is of outragious play & game  
far aboue measure and nowe to the fyrste poynt

**P**rodigalite in outragious and costly araye.  
I haue sene bookes of accompt of þ yoman of  
the wardropes of noble men/ & also inventores  
made after theyr decease of theyr aperel/and I  
doubte nat but at this day it is .xx. tymes more in  
value the it was to such a mā in degre as he was  
C. yeres agoe and many tymes is geue away o-  
f it be halfe woyn to a symple mā the whiche cau-  
seth him to were the same & another symple man  
of lytel beter. Seynge hym to where suche ray-  
ment and thynketh in his mind that he may were  
as good rament as he causeth hi to by such other  
to his gret cost and charge and aboue measure &  
an yl ensample to all other and also to se mennes  
seruautes so abused in theyr araye, they cotes be  
so sode that they be sayns to tucke them vp when

## The boke

they tpe, as women do they: curtels when they go to the market or other places the whiche is an vnconuenient syght. And furthermoze they haue such playtes vpo they: bystes & rufes vpon they: sleues about they: elbowes that and they: mayster of they: self had neuer so gret nede they could not shote one shotte to hurte they: enemy: & yf he haue caste of his cote or cutte of his sleues, this is far aboute measure or comon weale of the realm, This began fyrste with honour wo:shipp and honesty, and it endeth in pryde presumption and povertie, wherof speketh saynt Augustine. *Quercunq; suberbum esse videris diaboli filium esse ne dubites.* That is to say, whosoever thou seest that is proude, doute the not but he is the sonne of the deuyll. Therfore agaynst pryde he byddeth the remembre. *Quid fuisti quis es et qualis post mortem eris.* That is to say, what thou wast, what thou art, and what thou shalt be after thy death, & S. Bernarde sayeth. *Homo nihil aliud est quaz sperma fetidū, lacrus stercozum et esca vermiū.* That is to saye, a man is nothyng but stynkyng fylth, a lacke of donge and wormes meat the whiche saynges wolde be remembred, and then me semeth this is sufficient at this tyme for the fyrste poynte of the thyde.

**T** Of delicious meates and drinke.  
The costely charges of delicious meates & drynkes that be nowe comenly vled ouer that it hath bene in tymes paste and far aboute mcur, For I haue sene boke of accompt of household and humentes vpo the same, & I dout not but in delicious meates drynkes & spices, there is at this day foure tyme so moche spent as was at these

## of husbandry.      fo. l.

at these dayes to a like man in degre & yet at that tyme there was as much dyette, and mutton spent as is now, and as many good housholtes kepte & as many yome wayters therein as be now. This began wyth loue & charitie, whē a lord a gentylmā oꝝ yomā desyreth oꝝ prayeth another to come to dyner oꝝ supper and bycause of his comyng he wolde haue a dyshe oꝝ two mo the he wolde haue had if he had ten away. The of very loue he remē bynge how louyngly he was bydden to dynner & howe wel he fared/ he thynketh of very kyndnes he muste nedes byd hym to dyner agayne/ and so oꝝdeyneth foꝝ hym as many maner of such dishes meates as the other man did &.ii. oꝝ. iiii. mo. & thus by lytle & lytle it cometh far aboue measure. And began of loue & charite, & endeth in pyde & glottony wherof *S. Jerome* sayeth. *Qui post carnem ambulat in ventre et libidine prout sūt/quasi irrationabilia iumenta reputantur.* That is to say they that walke and be redy to fulfyl the luste of the fleshe and the belly are taken as vnrasonable beastes, & *S. Gregoꝝ* sayeth. *Dominante vicio gule oēs virtutes per luxuriā & vanā gloriā obuiuntur.* That is to say/where the vice of glottony hath dominacyon all vertues by luxury and vayne glory are caste vnder the whiche sayynges wolde in lyke wise be remēbyd/ & thys me semeth is sufficient foꝝ the seconde parte of the thys.

¶ Of outragious playe and game.

**I**t is couenient foꝝ euery man of what degre that he be of to haue playe & game accordyng to his degre, foꝝ *Catho* sayth. *Interpone tuis interdum gaudia curis.* Amonge thy charges oꝝ busynes thou must haue somtyme ioy and merty

## The booke

but now a dayes it is far above measure, for now a poxe man in regard will playe as great game at al maner of games as gentylme were wont to do oꝛ greter and gentylmen as lordes and lordes as princes, and ofte tymes the great estates wyl call gentylmen oꝛ women to play with the at as great game as they do, & they call it a dispozte ꝑ whiche me semeth a very true name to it for it displeseth some of them oꝛ they departe, and specially God for mispendyng of his goodes and tyme. But and they played small game that the poxe! mā ꝑ play eth might here it though he lost & bate nat his coꝛt tennance then myghte it be called a good game, a good play a good spozte & a pastyme. But when one shal lose vpon a day oꝛ vpo a night as much money as wold fynd him and al his house meat & drynke a moneth oꝛ a quarter of a yere. oꝛ moze. That may be wel called a dispozt oꝛ displezure & oft tymes by ꝑ menes therof it causeth them to sell their landes disherite the he: res & may fortune to fall to thefte, robbery, oꝛ such other to ꝑ great hurte of them selfe and of theiꝝ chyldzen, & to the displeasure of God, and they so doinge litle do they ponder oꝛ regard the sayng of, s. Paule. *Iuxta facultates faciendi sunt sumtus ne longi temporis victuz breuis hora consumat.* This play began w loue and charyte, and oft tymes endeth with couetous, wyath, and enuy. And this me thynke shulde be sufficient in struction for keepyng of measure. ¶ A prologue of ꝑ. iii. sayngs of ꝑ Philosopher.

**N**owe thou husbände and huswyfe ꝑ haue done your dyligence and cure about your husbandry and huswifery acording to the fyrste sayng of the phelosopher. *Adhibe curā.* And also



also hath well remembred & fulfilled the seconde sayeng of the sayed philosopher. *Tene mensurā. Mōe* I doubt not, ye be ryche accordyng to the thyde sayeng of the sayed Philosopher. *Et eris diues.* Now I haue shewed the, the sayeng of the philosopher, wherby thou hast gottē much worldly possessiō, me semeth it were necessary to shewe you how ye may get heuēly possessiōs, accordinge to the sayeng of our lord in his gospel. *Quid prodest homini si vniuersū mūdum lucretur aīe vero sue detrimētū paciatur.* What pfiteth it to a mā though he wyne al the worlde to þe hinderaūce & losing of his soule. Howbeit it shulde seme vncōuenient for a tēporal mā to take vpo him to shew or teach any such spiritual maters. Howbeit there is a great diuersitie betwene predication & doctrine.

**A** diuersitie betwene predication & doctrine.

**A** saynt Jerome sayth there is great difference of diuersitie betwene preachynge & doctrine. A preaching or a sermō is where a cōuocation or a gatheringe of people on holys dayes or other dayes in churches or other places & times set & ordeyned for the same. And it belongeth to them that be ordeyned therunto and haue iurisdiction and auctoryte & to none other. But every man may lawfully enforme and teach his brother or any other, at every tyme and place behouable yf it seme expedient to him for þe almes dede to the which every man is holden and bounde to do accordyng to the sayenge of saynt Peter. *Unusquisq; sicut accipit gratiam in alterum illum administrare debet.* That is to say, as every man hath taken or receyued grace he ought to minstre and shew it forth to other. For as *Li i*

## The boke.

Some sayth greate meryte to hym and a greates  
rewarde he shall haue in tyme to come, the which  
writeth oꝝ causeth to be writte holy doctrine for  
þ̄ intēt þ̄ he may sei it how he may liue holely & þ̄  
other maye haue it. That they maye be edifyed oꝝ  
sanctified by the same, for he sayeth surely know  
thou that how many soules be sauēd by þ̄ so ma-  
ny rewardes þ̄ shalt haue for other, for s. Grego-  
ry sayth. *Aulū sacrificium ita placet deo sicut ze-  
lus aīarum.* There is no sacrifice þ̄ pleaseth god  
so much as the loue oꝝ soules, & also sayth. *Ille a-  
pud deū maior est in amore q̄ ad ei⁹ amorē pluri-  
mos trahit.* He is greatest in fauour w̄ god þ̄ dya-  
weth moste men to the loue of god. Wherefore me  
semeth it is cōuenient to enforme & shew the how  
they may get heuēly possession as well as I haue  
shewed the to get worldly possessions, then to my  
purpose & to the poynt where I left. Now thou

**What is ryches.**

(art ryche.

**I**t is to be vnderstāde what is riches, & as me  
semeth ryches is that thyng that is of good-  
nes, & cā not be take away frō the owner ney-  
ther in hys tempozall lyfe noꝝ in the lyfe euer-  
lastyng. Then these worldly possessions that I  
haue spoken of is riches, for why they be but flou-  
res of the worlde. And that may be wel consyded  
by Job the whiche was the rycheest mā of worldly  
possessions that was lyuinge at thole dayes. And  
sodenly he was the poorest mā agayne that coulde  
be lyuing, al the whyle he toke it in patience, and  
was content as apereth by his sayng. *Dominus  
dedit dominus abstulit, sicut dñs placuit, ita fac-  
tum est, sit nomen domini benedictum.* Our loꝝde  
hath gyuen it, our loꝝde hath taken it awaye. And  
as it

as it pleaseth our Lord so be it blessed be þ name  
of our lord. The which Job may be ensample to  
every true christen man of his patiente & good ly-  
uynge in tribulatyō, as apereth by his story who  
that lyfte to rede therein, and saynte Austyn sayeth  
*Qui terrenis inhiat et eterno non cogitat verisq;*  
*in futuro carebit.* He þ gathereth in worldly thin-  
ges and thinketh not vpon euerlastynge thynges,  
shall want both in tyme to come, for. *S. Ambrose*  
*sayth. Non sunt bona hominis q̄ secum ferre nō*  
*potest.* They are not the goodes of man þ which  
he can not beare w hym, and *S. Barnarde* sayth  
*Si vestra sint tollite vobiscum.* Yf they be yours  
take them w you, the it is to be vnderstand what  
goodes a man shall take w hym. And these be the  
good dedes and workes þ thou doste here in this  
tempozal lyfe, wherof speketh Chrysostom. *Fac be*  
*ne et operate iusticiā; vt spem habeas apud deū;*  
*et non desperabis in terra.* Do wel & worke ryght  
wisely that thou may haue truste in god, and that  
thou be not in dyspayre in this wolde accorpyng  
to that sayeth the prophēt Dauid. *Iunior fui et*  
*enim senex & non vidi iustum derelictum nec semē*  
*eius querens panem.* I haue bene yonge and haue  
waxen olde, and I haue not sene a rightwylc mā  
forsaken nor his children sekynge theyr breade

**I** What the property of a ryche man is.  
In myne opinyon the property of a ryche man  
is to be a purchasour, & yf he wyll purchase I  
counsel him to purchase in heuen, for Saynte  
Austyn sayth. *Regum celorum nulli clauditur, nisi*  
*illi qui se excluderit.* The kyngdome of heuen is to  
no man closed, but to hym that wyll put out hym  
selfe. Wherfore this text may geue þ a corage to

## The booke

prefire thy mynd to make there thy purchase, and Salomon sayeth. Quod malis carius erunt infernum quam boni celum. Yll men by hell derer then the good men bye heuē, and þ̄ me semeth may be wel proued by a comē enſaple. As I had a. M. ſhepe to ſel and diuers mē came to me & bye every man a. C. of þ̄ ſhepe al of one pryce to pay me at diuers dayes I am agreed and graunt them theſe dayes ſome of þ̄ men be good men & kepe theyr promiſe and paye me at theyr dayes, and ſome of them do not pay me, wherfore I ſue them at the lawe & by courſe of the comon law I do recouer my duty of them and haue theyr bodies in pryſon for exrecuty on tyll they haue made me payment. Nowe theſe men that haue broken promyſe & payde not theyr duty they bye theyr ſhepe derer then the good mē bought theirs. For they haue iſonmēt of theyr bodies and yet muſt they pay theyr duties neuer the leſſe, or els lye & dye there in pryſon the which ſhepe be derer to them, then to the good men that kepte theyr promyſe. Ryght ſo every man cheperth he tien and god hath ſet it on a pryce and graūted it to every man & gyuen vnto them dayes of paymēt the pryce is all one. And that is to kepe his comāndementes during theyr lyues, the good men kepe his comāndementes and fulfyll theyr promyſe and haue heuē for the ſame at theyr deceaſe. The yll men breke promyſe and kepe not his comāndementes wherfore at theyr deceaſe they be put in pryſon and in paynes abidyng the mercy of god, or in hell therto abyde his ryghteouſnes, & ſo the yll mē bye hell derer then the good men bye heuē, & therfore it is better to forgo a lytell pleaſure or ſuffre a lytel payne in this world, then to ſuffre  
a moche

a moche greater & a lenger payn in another world  
Now syth hel is derer then heuen. I aduise þe spe-  
cially to hye heuē wherin is euerlastyng ioy wout  
¶ What ioyes or plesure are in heuen. (ende.

**S**ynt Austyne sayth *Ibi erunt quecunq; ab  
hominibus desiderantur, vita et salus copia  
gloria, honor, pax et omnia bona.* That is to saye  
there shalbe euery thing þe any man desyryeth there  
is lyfe, helth, plenty of ioy: honor peace, & all ma-  
ner of goodnes what wold a mā haue moze. And  
saint Paule sayth. *Oculus non vidit nec auris au-  
diuit nec in cor hominis ascendit que preparauit de-  
us diligentib; se.* That is to say, the eye hath not  
sene, nor the eares hath hard, nor the hert of a mā  
hath thought of so goodly thynges, þe god hath or  
deined for them þe loue him. ¶ What a noble act þe  
were for an husband or huswife to purchase such  
a ryal place in heuen, to the which is no cōparysō  
¶ Then it is to be knowen what thyng pleaseth  
god most, that we myght do it.

**¶** What thyng pleaseth god most.  
**B**y the terte of. s. Paule aforesayde, loue ple-  
seth god aboue all thyng, and that may be  
well proued by the saynges of oure Lorde  
hym selfe. Where he sayth. *Da michi cor tuum et  
sufficit mihi.* Geue me thy herte and that is suffy-  
cient for me for he that hath a mannes hart, hath  
all other goodes, what is this mannes herte, it is  
nothing els but very true loue. For there can be no  
true loue but it cometh merely & immediatly from  
the hert, and yf thou loue god entyrelly w thy hert  
then wylt thou do his cōmaundementes. Then it  
wold be vnderstand and knowen by his cōmaun-  
dementes that a man may obserue & kepe them.

## The booke

**W**hat be gods cōmaundementes.  
**H**ere be in al.x. cōmaundemētes þ which  
were to longe to declare/ but they be al cō  
cluded & cōprehēded in two, þ is to saye  
Diligēs dominū deū tuum super omnia & proxi  
mum tuum sicut te ipsum. Loue thy lordē god as  
boue all thyngē, and thy neyghbour as thy selfe.  
**T**hese be lyght cōmaundemētes and nature byn  
deth a man to fulfyll, obserue and kepe thē, or els  
he is not a naturall man cōmēbyngē what god  
hath done for the. Fyyste he hath made the to the  
similitude and lykēnes of his owne image, & hath  
giuen to the in this worlde diuers possessyons spe  
cially he hath redēmed thy soule vpon the crosse &  
suffred great payne & passyon & bodely death for  
thy sake, what loue, what kyndnesse was this in  
him to do for the, what could þ desyre more of hī  
to do for þ. And he desyret nothing of the again  
but loue for loue. What can he desyre lesse.

**H**owe a man shulde loue god & please hym.  
**T**reely a man may loue god & please him ve  
ry many wayes, but fyyste & pryncypallye he  
that wyl loue God & please hym, he must do as it  
is sayde in simbolo Athanasii. Quicumq; vult sal  
uus esse ante oīa op<sup>o</sup> est, vt teneat catholicam fi  
dē. Whosoēuer wyl be saued aboue all thyngē he  
must neades be stedfast in the faith of holy church  
And accordyng to that saynt Paule sayth. Sine  
fide impossibile ē placere deo. Withouth sayth it is  
impossible to please god, & Seneca saythe. Nihil  
retinet q̄ fidem perdidit. There abideth no good  
nes in him that lost his sayth, & so thou may well  
perceyue that þ can not loue nor please god with  
out perfyte sayth. And furthermoze thou may not  
presume



## of husbandry. fol. liiii<sup>o</sup>

presume to study nor argue thy fayth by reason<sup>r</sup>  
 for saynt Gregory sayeth. *Fides nō habet meritū  
 ubi humana ratio prebet experimentū.* Fayth hath  
 no meryte, where as mannes reaso<sup>r</sup> proueth the  
 same, this fayth is as a principal signe that thou  
 louest god. Also thy good dedes and thy workes  
 is a good signe that thou louest God, for saynte  
 Jerom sayeth. *Unusquisq; cui<sup>9</sup> opera facit, eius  
 filius appellatur.* Whose workes every man doth  
 his sonnes seruauit he is called, and saynt Bar-  
 narde sayeth. *Efficatio<sup>r</sup> est vox operis ꝑ vox ser-  
 monis.* The dedes and workes of a man is moze  
 euident p<sup>ro</sup>ofe, then his wordes. The fulfylling of  
 the. vii<sup>o</sup> workes of mercy is another speciall signe  
 that thou louest god, and many moze there be the  
 whiche were to longe to reherse them all. &c.

**T**How a mā shulde loue his neyghbour.  
 Thou must loue thy neyghbour as thy selfe,  
 wherein thou shalt please god specially, for  
 & thou loue thy neyghboure as thy selfe, it  
 foloweth by reason that thou shalt do nothing to  
 him, but such as thou woldest shuld be done vnto  
 the. And that is to presume that thou woldest not.  
 haue any hurt of thy body nor of thy goodes done  
 vnto the, and likewise thou shuldest do vnto him  
 And also if ꝑ woldest haue any goodnes done vnto  
 to ꝑ either in thy body oz in thy mouable goodes  
 likewise shuldest ꝑ do vnto thy neyghbour if it lye  
 in thy power, according to the saying of s. Grego-  
 ry. *Recde<sup>9</sup> sine primo, nec prim<sup>9</sup> vere diligitur  
 sine deo.* Thou ca<sup>n</sup> not loue god without thou loue  
 thy neyghbour, nor ꝑ can not loue thy neyghbour  
 without ꝑ loue god. Wherefore ꝑ must fyrste loue  
 god principally and thy neyghbour secondarely.

## The boke

**O**f prayer that pleaseth god very muche.

**P**ayer is honour and laude to god & a speciall thyng that pleaseth him muche, and is a great signe that thou louest god, and that thou arte perfyrite and stedfaste in the fayth of holy churche, and that it is so it may be wel cōsydered by our fore fathers that hath for the loue and honour of god made churches, and dayly or dayne and make Chauntries, and Hospitalles, and in them haue ordeyned and put persons, byrars, pooze men and women, and preefts to synge and praye for them and all christen soules. And though a man haue ordeyned and made such houses, yet it is not ynough for hym but he must dayly and at some conuenient tymes exercise and vse prayer hym selfe, as he is bounde to do, for saynt Ambrose sayeth. *Relicto hoc ad quod teneris ingratum est spiritui sancto nunquid aliud operaris.* If thou leaue that thyng vndone that thou art bound to do, it is not acceptable to god what so ever thou doest elles, then it is necessarye that thou praye, and a pooze man doyng his last hour truely on the daye and thynketh wel then he prayeth wel, but on the holy daye he is bounde to come to the churche and here the diuine seruyce.

**W**hat thyng letteth prayer.

**T**here be two impedimētes that letteth and hyndreth prayer & it may not be hard. And of the fyrst impediment spekerh Elsaye the prophet. *Quia manus vestre plene sunt sanguine i. peccato ideo non exaudiet vos dominus.* Bicause your handes be full of blood, that is to say full of synne, therfore our lord doth not graciously here you, and also prouerbiozum. iii. *Longe est dominus ab im*

## of husbandry.      Fo. lv.

ab implis et oraciones iustorum exaudiet. Dure  
 lord is farre fro wycked men/and the prayyes of  
 ryghtwile men he graciously heareth: saynt Bernar-  
 narde sayth, Quia preceptis dei aduertit quod in  
 oratione postulat nō meret. He that doth nat god  
 des cōmaundemētes he deserveth nat to haue his  
 prayer. The second impediment sayeth Anastasi⁹  
 Si nō dimittas iuriam que tibi facta est non or-  
 rationem pro te facis sed maledictionē super te in-  
 ducis, If thou forgyue nat the wroge done vnto  
 the thou doste nat praye for thy selfe, but thou in-  
 duces goddes curse to fall vppon the: Flodozus  
 saith, Sicut nullum in vulnere proficit medica-  
 mētum si ad huc dolor in mēte ita nihil proficiat  
 oratio illius cuius adhuc dolor in mēte vel odium  
 manet in pectore. Like as a playster of medecin cā  
 nat hele a wounde yf there be any yron stickinge  
 in the same, ryght so the prayer of a man ppyteth  
 him not as longe as there is sorowe in his minde  
 or hate abydinge in his brest/for saint Augustyne  
 sayth Si desit caritas frustra habentur cetera.  
 If charytie wante, all oither thinges be voyde.  
 wherfore thou muste se that þ stande in the state,  
 of grace, and nat infect with deedly synne: then  
 pray yf thou wylt be harde.

**Howe a man shulde praye.**

**I**t is to be vnderstande þ there be dyuers ma-  
 ner of praynges. Queda; publica et quedam  
 priuata, That is to say/ some of them openly  
 and some priuately, Prayer openly must nedes be  
 done in the churche by þ ministratores of þ sam  
 befoze the people. For it is done for al the comynal-  
 ty, and therfore the people in þ ought to cōfyrm  
 them selfe to the sayd ministratores and thers to  
 be pre

## The booke

be present to pray vnto god after al due maner.  
*Oratio priuata.* The prayer priuately ought to be  
 done in secrett places for .ii. causes. For prayer ele-  
 uateth and lyftech by a mannes mynde to god, &  
 the mynde of man is lander & better lift vp when  
 he is in a priuy place & seperate fro the multitude  
 of people. Another cause is to auoyde vaine glozy  
 þ might lyghely ensue oz ryle therupon whē it is  
 done openly, & therof speketh our lauiour where  
 he sayth. *Cū oratis non eritis sicut spocriti quia*  
*māt in sinagogis & in āgulis placarū stātis orā-*  
*re.* That is to say, whē ye pray be not as spocrites  
 the which loue to stande in their sinagoges & cor-  
 ners of the hye wayes to praye. And some folkes  
 pray with the lyppes oz mouth & not wryth þ hert  
 of whom speketh our lord by his prophet. *Sī la-*  
*bīs me honozāt cor autem eorum longe est a me.*  
 They honoure me with their mouth, & their herte  
 is far frō me, & *S. Gregoꝝ* sayeth. *Quid prodest*  
*strepit⁹ labioꝝū ubi mutū est cor.* What profytech  
 the labour of thy mouth, where thy harte is dome  
 & *Iridoꝝ* sayeth. *Longe quippe a deo est animus*  
*qui in oratione cogitationib⁹ seculi fuerit occupa-*  
*t⁹.* His soule is far frō god that in his prayer hys  
 mynde is occupied in woꝝkes of þ woꝝlde. There  
 be otheꝝ þ pray both w the mouth & herte/ of whō  
 speakech *S. Jo. x.* *Veri adozatoꝝes, adozabūt pa-*  
*tre in spū & veritate.* The true prayers wyl woꝝ-  
 thyꝝ the father of heuen in spīrite & with truth *I*  
*sodoꝝus* sayth. *Cūc veraciter oramus quādo ali-*  
*ud nō cogitam⁹.* Thē we pray truly whē we thīke  
 of nothing els. *Richard⁹ de Hāpole.* *Ille deuote*  
*orat q̄ nō habet cor vacabūdū in terrenis occupa-*  
*tionib⁹ sed sublatū ad deū in celestibus.* He pray-  
 eth de:

eth deuoutly that hath not his herte waueryng in  
worldly occupacions, but alway subliuate & lyfte  
vp to god in heuē. Ther be other that pray w<sup>th</sup> the  
herte vñ Mathē. vi. Tu autē cum oraueris intra  
cubiculū tuū. i. in loco secreto et clauso hōstio, ora  
patrē tuū. whē þ<sup>r</sup> Malt pray entre in to thy chāber  
or oratorie & bar the doze & praye to the father of  
heuē. Iſodorus. Ardius oratio est non labiozū sed  
cordium, potius enī orandū est corde q̄ ore. The  
hotter prayer is with the herte then with the lyp-  
pes, rather pray with thy hert then w<sup>th</sup> thy mouth  
Regum primo. Anna loquebatur in corde. Anna  
speaketh with the herte.

**I** meane to put away ydel thoughtes in praig  
Ad to auoyde wauerig mindes, in worldly  
Occupatiōs when þ<sup>r</sup> Malt pray, I shall shew  
vnto you the best experience þ<sup>r</sup> euer I coulde fide  
for the same, þ<sup>r</sup> which haue be much troubled ther  
with. And that is this he þ<sup>r</sup> can rede & vnderstande  
laten, let him take his boke i his hand, & loke sted  
fast vpon the same thing þ<sup>r</sup> he redeth and sayth þ<sup>r</sup>  
is no trouble to him, & remēber the englyshe of þ<sup>r</sup>  
same. Wherin he shall fynde great swetnes & Mal  
cause his mynde to folow þ<sup>r</sup> same, & to leaue other  
worldly thoughtes. And he þ<sup>r</sup> can not rede nor vn  
derstand his Vater nē Iue, nor Crede, he must re  
membze the passiō of Chryst, what paynes he suf  
fred for him & all mankind, for redempyng of theyr  
soules. And also þ<sup>r</sup> miracles & wōders þ<sup>r</sup> god hath  
done, & fyrst what wonders were done þ<sup>r</sup> night of  
his natiuite & dierth. And howe he turned wat fro  
wine, & made þ<sup>r</sup> blind to se þ<sup>r</sup> dōbe to speke, þ<sup>r</sup> dese  
to here, þ<sup>r</sup> lame to go, þ<sup>r</sup> sycke to be hole. And how  
he fed. v. M. w<sup>th</sup> two fyrmes & v. barley loues, wher  
of wa

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of was left. xii. coffens or sheppes of fragmentes  
And howe he rayled Lazar from dethe to lyfe w  
many mo miracles þ he innumerable to be reher  
sed And also to remēbre the special pointes of his  
passyon how he was solde & betrayed of Judas &  
taken bi the Jewes and brought befoze Pylate;  
then to king Herode, then to byshope Cayphace &  
then to Pylate agayne that iudged him to deeth &  
howe he was bounde to a pyller & skourged him  
& bobbed him / mocked him / spyt on his face crown  
ned him w thorne / & caused him to bere þ crosse  
to the mount of Caluary wherby þ he was naled  
both handes and fete & wounded to the herte with  
a sharpe spere and so suffred death. And howe he  
fette out soules of our foye fathers foyth of hell.  
Howe he rose from death to lyfe and howe ofte  
he appered to his disciples & other mo. And what  
myacles he wrought after warde and specially  
what pwer he gaue to his disciples that wereno  
clerkes to teach and preach his fayth and worke  
many miracles and specially when they preach a  
feyr men of dyuers nations and lāgages & every  
man vnderstande them in their own langage the  
whiche is a syne that god wolde haue every man  
saued and to knowe his lawes the whiche was a  
myracle able to conuert al the infideles / heretikes  
and lollers in the worlde.

**A** mens to auoyde temtacyon.

**I**t is ofte tymes sene that the holper þ a mā  
is the moze he is tempted & he that so is may  
thanke god therof for god of his goodnes &  
grace hath nat geuen to the dyuell auctorytie nor  
pwer to attempt any man further & aboue that  
that he that is so tempted may withstāde / for D.

Gregory



Gregory sayth, Non est timendus hostis, qui non potest vincere nisi volentes. An enemy is not to be dyed, the which may not be overcome, but yf a mā be wylling. And it is to presume, that he that is so tempted standeth in the state of grace, for saynte Ambrose sayeth, Illos diabolus vexare negligit quos iure hereditario se possidere credit. The deuill dispiseth to vex or trouble those, the which he feleth hym self to haue i possession by right heritaunce. And if thou be so tēpted, vexed or troubled, I Chal thewe vnto the two verses that i do thereafter, thou shalt be eased of thy temptacion, and haue great thanke and laude of god i reward therfore these be the verses. Hostis non ledit nisi cum temptat<sup>9</sup> obedit. Et leo seledit si stat quasi musca reledit. That is to saye, i goostly enemy hurteth not but when he that is tempted obeyeth to his tēptacion. The this goostly enemy playeth the lyon, yf that he that is tempted sytteth still and obey vnto hym. And yf he i is tempted stand stiffly agaynst him, the goostly enemy flyeth awaye lyke a flye. This me semeth may be well proued by a fainlye example. As a lord had a castell, i deliuered it to a captayne to kepe, if there come enemyes to the castell and call to the captaine and byd hym deliuer them this castel. The captayne cometh i openeth them the gates i deliuereth the keys nowe is this castel lone wone, i this captayne is a false traytour to i lord. But let i captayn arme hym selfe, and shutte the gates i stande quiffly vpon the walles and to comaunde them to auoyde at theyr peril they wil not tary to make any assault. Right so every man is captayn of his owne soule, and if the goostly enemy come and tempte the, and thou

## The booke.

that arte captayne of thyne owne soule wyll open the gates and deliuer hym the keys & lette hym in thy soule is sone taken prysoner, and thou a false traytour to thy soule, & worthy to be punysshed in prison for ever. And yf þu arme thy selfe and stand stiffly againste hym, & wyll not consent to him. He wyll aworde & flye away, and þu shalt haue a great rewarde for withstandyng of the sayde temptacyon

¶ Almesse dedes pleaseyth moche god.

**A**lmesse dedes pleaseyth god verye moche & it is a great sygne þu thou louest both god and thy neyghbour. And he of whome almesse is asked ought to consydre. iiii. thinges that is to saye, who asketh almes, what he asketh and wherunto he asketh. Now to þe fyrst, who asketh almesse. Deus petit. God asketh, for saynt Jerōe sayth. Quia deus a deo diligit pauperes qd quicquid sit eis propter amorem suum reputat sibi factum that is to saye, because that god loueth poore men so moche, what soeuer thyng is geuen vnto them for the loue of hym he taketh it as it were done to hym selfe, as it is sayde in his gospel. Ad vni ex min: mis meis fecistis mihi fecistis. That thyng þu geue oʒ do to the least of those that be myne/ye do it to me. Then to the secōde, what asketh god. Ad nostrum sed suum. He asketh not þu thyng that is ours, but that thyng, that is his owne, as saith the prophet Dauid. Tua sunt domine oia et que de manu tua accepimus tibi dedimus. Good lord all thinges be thyne, & those thinges that we haue taken of the, of those haue we geuen the, then to the thyrd. Where vnto doth god aske. He asketh not to giue him, but alonly to boꝛowe. Non tamen ad triplas s; immo ad centuplas. Not al only to haue

## of husbandry. Fo. lviij.

haue thyse so muche, but forsooth to haue an hundredeth times so muche as saynt Austen sayth. *Uis ser homo quid ueneraris homini, uenerare deo et cētuplū accipies ⁊ uīā eternā possidebis.* Thou wretched man, why dost thou worshyp o: dyde man, worshyp thou god and dyede hym, and thou shalt receyue an hundred tymes so muche, ⁊ haue in possession euerlastynge lyfe, the whiche manys folde passeth al other rewarde. *Proverbio. xiiii. Ueneratur dominus qui misereatur pauperibus.*

He worshypeth our lord that hath mercy ⁊ pety of pooze folkes/ and the glose therof sayth. *Cētuplū acceptur⁹.* And thou shalt receyue an hundred tymes so muche. And it is to be vnderstande that there be thre maner of almesse dedes, that is to say *Egēti largire quicquid poteris, dimittere eis a quibus lesus fueris. Errantem corrigere, et in uia reducere.* That is to saye, to gyue to the nedye what thou well maye, and to forgyue them that haue trespassed to the, and correcte them that do amisse and to bynge them into the waye of ryght.

¶ The fyrste maner of almesse dedes.

**E**gēti largire quicquid poteris. Gyue to the nedye what thou well may, for our lord sayeth in his gospel. *Date elemosinam et omnia munda sunt uobis, et alibi date et dabitur uobis.* Gyue almesse and al worldly ryches is yours gyue and it shalbe gyuen to you. Almesse dede is a holy thyng, it encreaseth a mannes welth, it maketh lesse a mannes synnes/ it lengthens a mannes lyfe, maketh a man of good minde, it deliuereth pl tymes ⁊ closeth al thinges, it deliuereth a man fro death, it toyneth a man wyth aungelles, and seuereth hym from the deuyl, ⁊ is lyke a wall vnab-

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to be foughten agaynste, and saint James sayeth  
*Sicut aqua extinguit ignem*, ita elemosina extin-  
 guit peccatum. As water sleketh fyre, so doth al-  
 mes dede slake synne. Salomon sayeth. *Qui dat*  
*pauperi non indigebit.* He that giueth to a poore mā  
 shal neuer haue nede, and also he sayeth. *Qui ob-*  
*durat aurem suam ad clamorem pauperis,* & ipse clama-  
 bit et non exaudietur. He that stoppeth hys eare at  
 the clamour oz crye of a poore man (he shall crye)  
 & he shall not be graciously harde. There may no  
 man excuse him frō gpyng of almes/ though he  
 be poore. And let him go as the poore widow did  
 that offered a fertyng, wherfoze she had more  
 thanke & rewarde of god, then the ryche man that  
 offred gold. And if thou may not giue a fertyng  
 giue lesse, oz giue saye wordes oz good infor-  
 macion, ensāple & token, & god shall rewarde the both  
 for thy dede and for thy good wyll. And that thou  
 doest do it wryth good wyll. For saynte Paule  
 saith. *Illarē datorē diligit deus.* God loueth a glad  
 gyuer, & that it be of true begottē goodes, for Sa-  
 lomō sayth. *De tuis iustis laborib⁹ ministra pau-*  
*perib⁹.* Of thy true labours minister & giue to the  
 poore folke, for *Isidor⁹* sayth. *Qui iniusti tollit,*  
*iuste nunq̃ tribuit.* He that taketh wrongfully, cā  
 not giue truly, for it is wrytten. *Ecclesi. xxxv. Qui*  
*de rapinis aut usuris aut de furto immolat ē qua-*  
*si qui corā patre victimat filiū.* He that offereth of  
 the goodes that he getteth by extorcion, vsury, oz  
 thefte. He is lyke as a man slewe the sonne in the  
 presence of the father, & may ryght wel know the  
 father wold not be wel cōtēt. No more wold god  
 be pleased with the gifte of such begotten goodes.

The seconde maner of almesse.

Dimitters

**D**imittere eis a quibus leſus fueris. To for-  
 gyue the that haue treſpaſſed to the, where  
 in thou ſhalt pleaſe god much. For it is in  
 the goſpel of ſaynt Marke. xi. Si nō dimi-  
 ſeritis alijs nec pō beſter eccleſiis dimittet vobis  
 peccata veſtra. If ye forgiue not, our father of hea-  
 uē wyl not forgiue you your ſinnes. Alſo yf þ do  
 not forgiue other, thou ſhalte be founde a lyer, as  
 ofte as thou ſayeſt thy pater noſter, where thou  
 ſayeſt. Et dimitte nobis debita noſtra ſicut ⁊ nos  
 dimittimus debitoꝝib⁹ noſtris. And forgiue to vs  
 our dettes as we forgiue to our detters. By theſe  
 detts may be vnderſtande the thyng þ we oughte  
 to do to god, ⁊ do not them. And alſo þ treſpaſſes  
 and the ſyn that we haue offended to god, in that  
 we aſke mercy of. And yf thou wylte not forgiue  
 thou may not aſke mercy of ryght. Eadē mēſura  
 qua menſi fueritis remenſietur vobis. The ſame  
 meaſure þ ye meaſure other mē by, ſhall be meaſured vn-  
 to you. Dimittere autē rācorē et maliciā omnino  
 neceſſitatis eſt, dimittere vero actionem et emēdā  
 opus eſt conſilii. To forgiue al rancour and ma-  
 lyce that a man oweth to the in hys harte, thou  
 arte bounden of neceſſitie to forgiue, but to forgiue  
 al the hole treſpace or to leaue thyne action for a  
 reaſonable mendes. Therefore it is but a dede of  
 mercy if thou ſo do, and no ſinne though thou ſue  
 the law wyth charitie. But and a man haue done  
 to the a treſpaſſe, and that thou arte glad that he  
 hath ſo done that thou maye haue a quarel a ma-  
 ſter, or an action agaynſt him and nowe of malice  
 or yll wyll, thou wylt ſue hym rather then for the  
 treſpas, nowe thou ſynneſt deedly, bycauſe thou  
 doeſt it rather of malice then for the treſpas, ⁊ the

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hast: thou losse thy charitie: prouerbio. xxii. Qui pronus est ad miam benedicetur. He that is redy to forgyue shalbe blessed.

**T**he thyrde maner of almes.  
**E**rrantem corrigere et in viam veritatis reducere. To correcte a myse doer & to brynge him into the way of right. It is to be vnder stande that thre be thre maner of correctiōs. The fyrste correction is of an enemy, the seconde is of a frende. And the thyrde correction is of a Justice. To the first sayth Crisostome. Corripe non vt hostis expetens vindictaz, sed vt medicus instituens medicinaz. Correct not as an enemy doing vengeance, but as a phisicion or surgyon, ministerynge or guyng a medecyne. To the seconde sayth Saloman. Plus proficit amica correctio, q̃ correctio turbulenta. A frendly correctiō p̃fyteth more then a troublous correctiō, for if thou speake curtesly to a man that hath offended, and with swete wordes of cōpassyon, he shall rather be conuerted by them then with hye wordes of great punyshment, and Ildoz<sup>r</sup> sayeth. Qui per verba blanda castigat<sup>r</sup> nō corrigitur, acri<sup>r</sup> necesse est vt arguatur. He that wyl not be chastised with sayre wordes/it is necessary that he be more hardlier & streitlyer reioued or punyshed. To the thyrde, sayeth saynt Jerom<sup>r</sup>. Equū iudiciū est vbi non persone sed opera cōsiderantur. There is an euil iugemēt where the person is not regarded, but the workes are considied, and also it is wrytten. Reddet vnusquisq̃ iuxta opera sua. He shall pelde to every man after his workes, and I. Iusten sayeth. Sicut meliores sūt, quos corrigit amor, ita plures sūt quos corrigit timor. As those be berter that the chastised



tyled by loue, there be many mo that be chastised  
 be feare. For and they feared not the punishment  
 of the lawe, there wolde be but a few chastised by  
 loue, and saynt Gregoꝛe sayth. *Facientes pro-*  
*cul dubio culpam hēt qui qd potest corrigere negli-*  
*git emendare et illic ita non prohibere confessus er-*  
*roꝛis est.* He þ maye correct & doth not, he taketh  
 the offence to hym selfe of the deue, and he þ doth  
 not forbyd vnlawful thinges consētereth to þ same

**W**hat is ihe greatestt offence that a man  
 may do and offende god in.

**I**n myne opiniō, it is to be in dyspayre of the  
 mercy of god. And therfore what soeuer that  
 thou hath done or offended God, in worde, worke  
 thought or dede, be neuer in dyspayre for it, for  
 Iacobus sayth. *Qui veniā de peccato desperat plus*  
*de desperatione peccat q̄ de culpa cadit.* He that  
 dyspayreth to haue forgeuenesse of his synnes, he  
 synneth moze in the dyspayryng then he dyd in the  
 synne doyng, for Saynt Jerome sayth. *Magis*  
*offendebat Iudas deus in hoc qd se suspendit q̄*  
*in hoc q̄ eum tradidit.* Judas offended god moze  
 in that, þ he hanged hym selfe, then he dyd whē he  
 betrayed god, for god sayth in his gospels. *Nolo*  
*more peccatoꝛis sed magis vt conuertat et viuat*  
*I wyl not the deth of a synner, but rather that he*  
*may be conuerted & lyue.* And also sayth. *Nō veni*  
*vocare iustos, sed pctōres ad penitētiā.* I haue  
 not comen to call ryghtwylsēmen, but to call syn-  
 ners to do penaūce. For thou can not so sone crye  
 God mercye with thy hert, but he is as readye to  
 chaunge his sentence & to graunt the mercy & for-  
 guenes of all thy synnes, for S. Augustin sayth.  
*Sicut scintilla ignis imedio maris sic oīs impietas*

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birt ad misericordiam dei. As a sparke of fyre is  
 in cōparyson able to dype by all the water in þe  
 no moze is all the wickednes of man, to the mer-  
 cyfalnesse of God. And therfore it is conuenyente  
 that a man shulde be penytent, contryte, and aske  
 god mercy, and forgyuenes of his synnes and of  
 fences that he hath done wherof speaketh Criso-  
 stome. Nemo ad deum aliquando fletus accessit,  
 quous non postulauerit accepit. No mā hath gone  
 any tyme wepyng to God, but he hath taken oꝝ  
 had that thyng that he hath asked, and saynte  
 Barnarde sayth, Plus cruciant lacreme peccato-  
 ris diabolum quam omnes genus tormentorum.  
 The teares of a sinner turmēteth the deuyl moze  
 then all other kyndes of turmentes, and Saynte  
 Augustyne saythe. Acriter dolores demonibus  
 non inferimus quam cum peccata nostra penitē-  
 do et confitendo plangimus. We cā not do moze  
 sharper sorowes to the deuylles, then when we  
 wayle oꝝ wepe in confession, & doing of penaunce  
 And that may be well proued by Mary Magdas-  
 len when she kneled downe and cryed god mercede  
 and kyste his fete, and walshed them with the tea-  
 res of her eyen, and wyped theym with the heare  
 of her heed, to whome our Lorde sayde as in his  
 gospel. Dimittuntur tibi peccata tua. Thy syn-  
 nes are forgyuen to the, and also sayde to her. Fi-  
 des tua te saluum fecit, vade in pace. Thy sayth  
 hath saued the, go thou in peace. To the whiche  
 mercy and peace I beseeche Almyghty Iesu byng  
 all chrysten soules. Amen.

**B**E it knownen to all men spiritual and tem-  
 porall, that I make protestation befoze god  
 and man, that I entende not to wyte any thyng  
that

that is or maye be contrary to the sayth of chryst  
and all holy church. But I am readye to reuoke  
my saynge yf any thyng haue passed my mouthe  
for wante of learnynge. And to submytte my selfe  
to correction, and my boke to refozmacyon. And  
as touchynge the poyntes of husbandrye, and of  
other artycles concernyd in his present booke.

I wyll not saye that it is the best waye, and wyll  
serue beste in all places, but I saye it is the beste  
waye that euer I coulde proue by experyence, the  
whiche haue bene a housholder this. xl. yeres and  
more. And haue assayed many and dyuers wayes  
and done my dyligence to proue by experyence,  
whiche shulde be the best waye.

The Auctor.

**O**lytell quere, and recomende me.  
To all þ this treatysle shall se, here or rede,  
Praynge them ther with contented to be  
And to amende it in places, where as is nede.  
Of eloquence they may perceyue I wante þ sede  
And rethorpyke, in me doth not abounde.  
Wherfoze I haue sowne suche sede as I founde.

f

f

R

f

S.

Huius Librl.

H. v.

The

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## The table.

<p> <b>M</b>ulde be conered.  <b>T</b>o lode come &amp; mow it  <b>T</b>he seconde curryinge.  <b>T</b>o sawe wheat and          rye. folio. xviij.  <b>T</b>o thresh &amp; wynow          come.  <b>T</b>o seuer beanes peece          and fetches, fo. xviij.  <b>O</b>f shepe &amp; what tyme          of þe yere the rams; Muld          be put to the ewes.  <b>T</b>o make an ewe to          loue her lambe fo. xix.          what tyme lambes          Mulde be wayned.  <b>T</b>o drawe shepe &amp; se          uer the in diuers partes  <b>T</b>o belt shepe. fo. xx.  <b>T</b>o grees shepe.  <b>T</b>o medle tarre.  <b>T</b>o make byome salve          If a shepe haue mathes          folio. xxi.  <b>B</b>lyndnes of shepe &amp;          other dyscales, &amp; reme          dyes therfore.  <b>T</b>he woyme in a she          pes fote &amp; helpe therfore  <b>T</b>he bloude &amp; reme          dy if he come betyme.  <b>T</b>he pokes, and re          medye therfore.  <b>T</b>he wode euill &amp; re       </p>	<p>         medy therfore. fo. xxij.  <b>T</b>o walthe shepe.  <b>T</b>o there shepe.  <b>T</b>o drawe &amp; seuer the          bad shepe from þe good          what thinge rotteyth          shepe. fo. xxiii.  <b>T</b>o knowe a rotten          shepe dyuers maner of          wayes wherof some of          them wyll nat fayle,  <b>T</b>o by leane cattell,  <b>T</b>o bye fatte cattell.          Diuers sickneses of ca          tel &amp; remedies therfore          and fynte murren.          folio. xxiiii.          Longe caught and re          medy therfore.          Detwolvie &amp; the herbe          medy therfore.          Rylon vpon and the          remedy therfore. fo. xxv.  <b>T</b>he turne and reme          dy therfor.  <b>T</b>he werry brede &amp; re          medy therfore.  <b>T</b>he foule and the re          medy therfore. fo. xxvi.  <b>T</b>he goute without          remedy.  <b>T</b>o erre calves, fo. xxvij.  <b>T</b>o geld calves.          Hoxle &amp; mares. fo. 28.       </p>
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## The table.

<b>D</b> rawe.	<b>B</b> lyndnesse.
<b>T</b> he losse of a lambe, a calfe, or fole, folio, xxir.	<b>C</b> ayues.
<b>W</b> hat catel shulde go to gyther in one pasture.	<b>T</b> he cordes, fol. xxxii.
<b>T</b> he propertyes of hoz- ses. fol. xxx.	<b>T</b> he facion.
<b>T</b> he .ii. propertyes that a horse hath of a man.	<b>A</b> malender.
<b>T</b> he two propertyes of a banlon.	<b>A</b> calander.
<b>T</b> he four propertyes of a lyon,	<b>A</b> serewe.
<b>T</b> he .ix. propertyes of an ore.	<b>A</b> splente.
<b>T</b> he .ix. propertyes of an hare.	<b>A</b> ryngbone.
<b>T</b> he nine propertyes of a fore.	<b>M</b> yndgalles.
<b>T</b> he nyne propertyes of an asse.	<b>M</b> orfounde.
<b>T</b> he ten propertyes of a woman.	<b>T</b> he coltes puell.
<b>T</b> he diseases & soꝝā- tes of hozses, folio, xxxi.	<b>T</b> he bottes, fol. xxxiii.
<b>T</b> he lampas.	<b>T</b> he wormes.
<b>T</b> he barbes.	<b>A</b> ffrayde.
<b>M</b> oynnge of the tonge	<b>A</b> nauylgall.
<b>B</b> urly.	<b>A</b> spauen.
<b>B</b> roken wynded.	<b>A</b> couebe.
<b>G</b> launders.	<b>T</b> he streynge halte.
<b>M</b> oynnge on the chyn	<b>E</b> nterfye.
<b>S</b> tranguelyon.	<b>M</b> yllettes.
<b>T</b> he hawe, folio eodem.	<b>T</b> he paynes.
	<b>C</b> atches.
	<b>A</b> paynte, fol. xxxiiii.
	<b>G</b> rauelynge.
	<b>D</b> eloyed.
	<b>T</b> he scabbe.
	<b>M</b> artes, lousy.
	<b>T</b> he sayng of þæt frēche man.
	<b>T</b> he diuersityte be- twene a horse maister, a cosler, & a horse leche
	<b>O</b> f swyne, fol. xxxv.
	<b>O</b> f



## The table.

<b>O</b> f bees,	<b>A</b> short informaryon for
<b>H</b> owe to kepe beastes :	a yonge gentylman that
other catell. fo. xxxvi.	entendeth to thyrue.
<b>T</b> o gette lettes and	Folio. xliii.
sette them. fol. eodem.	<b>A</b> lesson made in englysh
<b>T</b> o make a dytche.	verses that a gentilmans
Folio. xxxvii.	seruaunte shall forgette
<b>T</b> o make a hedge.	none of his geare in hys
<b>T</b> o plashe oz pleche	ynne behynde hym.
a hedge.	Folio. xliiii.
<b>T</b> o mend a hye way	<b>A</b> prologue for the wy-
folio. xxxviii.	ues occuparpon.
<b>T</b> o remoue : set trees,	<b>A</b> lesson for the wyfe
folio. xxxix.	folio. xlv.
<b>T</b> rees to be set without	<b>W</b> hat thyng þ wife
rootes, and grow.	of ryghte is bounde to
<b>T</b> o sel wode for hus-	do.
holde oz to sel.	<b>W</b> hat workes the
<b>T</b> o shede, loppe, oz	wyfe ought to do gene-
croppre trees fol. xl.	rally. fo. xlv.
<b>H</b> ow a man shuld shede	<b>T</b> o kepe measure in
loppe oz croppre trees.	spendyng. fol. xlvii.
<b>T</b> o sell wode oz tymber	<b>T</b> o eat wythin thy
<b>T</b> o kepe spyngre wode.	teder. fol. xlviii.
folio. xli.	<b>A</b> short lesson for the
<b>N</b> ecessary thynges to	husbande. fol. eodem
longynge to grassynge.	<b>H</b> owe do men of hye
<b>W</b> hat fruyte shulde be	degree kepe measure.
synke grassed. fol. xlii.	fol. xlix.
<b>H</b> owe to grasse.	<b>P</b> rodigalitee in out-
<b>T</b> o grasse betwene the	ragyous and costely ar-
barke and the tree.	rap.
<b>T</b> o noythe all maner of	<b>O</b> f delcypous meas-
stone frute and nattes,	tes and dynkes.

## The table.

<b>O</b> f outragious play and games.	<b>O</b> f prayer that plea- seth god very muche.
<b>A</b> prologue of the.iii. sayinge of the philoso- pher. fol. l.	<b>W</b> hat thynges lets teth prayer. fol. liii.
<b>D</b> yuerſitie betwene pre- dicarpon and doctrine.	<b>H</b> ow a man shulde praye. fol. lv.
<b>W</b> hat is ryches.	<b>I</b> meane to putte a- waye ydle thoughtes in prayinge.
folo. li.	<b>A</b> prayer to auoyde tem- ptacion. fol. lvi.
<b>W</b> hat is the proprietye of a ryche man. fol. lii.	<b>A</b> lmes dedes pelaseth god muche. fol. lvii.
<b>W</b> hat ioyes and plea- sures are in heauen.	<b>T</b> he fyrste maner of al- mes dedes. fol. lviii.
<b>W</b> hat thyngc plea- seth god moost.	<b>T</b> he seconde maner of almes dedes.
<b>W</b> hat be goddes com- maundementes	<b>T</b> he thyrde maner of al- mes dedes. fol. lix.
<b>H</b> ow a mā shulde loue god, and please hym. fol. liiii.	<b>W</b> hat is the greatest of- fence that a man may do, or offende god in.
<b>H</b> ow a mā shulde loue his neyghbours.	

**T**hus endeth the booke of  
husbandrye.: Imprinted at  
London in Baules churche parde  
at the signe of the maydens heade  
by Thomas Petry.

<sup>Jewel.</sup>  
Falsus. Doctor utriusq; iuris, autoritate,  
non scientia.

Sira. in Mat. 16. cap. Multi Papae inuēti sūt apostatae  
ut Liberius erat Arrianus: Honorius, Eudonius;  
Anastasius, Photinians. Silvester. . . cū diabolo  
habuit conferentiā.

Doctorus uersatur in generalib.

De valentinian Episcopo ab Iunio reportat  
non want to say qd sicut solent, sicut sicut  
naturally made sicut sicut sicut sicut  
sicut sicut sicut sicut sicut sicut sicut  
sicut sicut sicut sicut sicut sicut sicut  
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Wm. Jones

Anthony Rose

Matt. 24

William Jones

Wm. Jones  
Anthony Rose  
Matt. 24  
William Jones

Oriskany

1902

Aug 13<sup>th</sup>

¶ In

heres teshim die but tere leue for  
of his lunge in the  
done. I mberd his newe and man  
gwent was gwen, and that man  
deccies coude not helpe hym. he  
to glap, all his gatering shill  
hanged by the necke. than shill he  
gwent that the fof shill be  
the world. they gane felence and  
with the as it offe bodi, the febl  
ices of rapnades mides, it wene  
leple herde the miffes of the copla  
of the fof. the kyng and the coun  
shall the mater and tel pou for  
fawe it may tell it for a trouth.  
it wouid the of the of quom  
and forinabp theron, a thep that herde  
ther fode the for made his excuse to  
and fubtil mences. And on that o  
beates luche plaine of wpe conple  
euerone of the. fether herd nigh of fuch  
fapd again the fof, he answered to





F157796

1546

1. [Fitzherbert, John]. Surueying.  
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2. Fitzherbert, John. The boke of  
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